The Universalist Leader

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ARTHUR NASH

Pacific School of Religion
Berkeley, Cal.

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The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

Editor

John van Schaick, Jr.

Office Staff

F. I. Adams.

D. Hall.

L. W. MacDonald.

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—*From an Editorial in the Leader.*

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176 NEWBURY STREET, BOSTON
DORCHESTER AVE. AND 60th ST., CHICAGO

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THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above princip'es be professed

Editorial

PUBLIC WELFARE WORK FOR CHURCHES

PUBLIC welfare is a comprehensive term. It covers about as much territory as the word Universalist. What was said jokingly to Universalists years ago we say to the new department and director:

"You have squatted on one of the biggest terms in the language. It is up to you to improve the property or to move off the premises."

What is Public Welfare Work for churches? Obviously that which promotes the common good. Curiously enough, this starts with self-support by an individual or institution, for if we fail in self-support we become a burden on others. We must bear our own burdens as well as bear one another's burdens.

In a broad sense churches which are developing love for God, teaching people to follow the Master, training the young, looking after the lonely, the sad, the unfortunate, in the parish are rendering a high type of social service and unquestionably promoting the public welfare.

What more is needed? That depends upon the community. Conceivably nothing more is needed. Conceivably, much more. We start of course with the assumption that organizations and individuals filled with the spirit of Christ are not concerned simply to build themselves up but to spend and be spent for humanity at large. Such a church looking out over its neighborhood may well ask itself these questions: What is needed? Who is best fitted to do it? How can I help? For their very lives they dare not ask themselves or others, "What can I get out of it?"

What is needed may be promotion of a public library, or organizing a village charity, or getting a community house, or opening a social center, a settlement, a playground, a clinic, a hospital, or a school.

These principles, however, must always control:

What you do, do as well as it can be done. Do your work for the public welfare through specialized agencies where possible. Do not duplicate or compete. Do not hesitate to be a pioneer where you see the need and the way. Be as quick to stop as to start when the need is over.

In new communities the church has to run schools, hospitals, and charities.

In old organized communities there are town or city agencies busy with these tasks and the church does its part by helping raise the budget and helping furnish volunteer workers.

The church can do its best public welfare work by saying to its members: "Here are the various useful things being done in this town which need your co-operation and support. Here are other vital things which every live progressive town ought to have which some of us ought to help organize. Here are the best books on these subjects. Here are the people who know the most about these different things. Here is our Christian gospel and the two great commandments of Christ. Are we as a church going to jog along in a rut or are we going to take our part of the hardship like good soldiers of Jesus Christ?"

There is need for broad knowledge, common sense, patience and self-sacrifice in public welfare work.

There are those among us who will have nothing to do with this movement unless it promises definitely to change the social system. We are not of them.

There are others who will have nothing to do with it if it does propose changes in the social system. We are not of them.

Our platform is that nothing human is perfect, that we must be on the lookout for something better, that we must make haste slowly, that evolution is better than revolution, that we must test and try and prove things and hold fast that which is good.

We welcome the Social Welfare Department and advise it not to start off with a complete rounded out program, but to do what it inevitably must advise the individual churches to do—study the field and fill in the gaps.

* *

THE LEADER AND THE MINISTER

THE General Superintendent is writing to our ministers asking them to take a vital interest in retaining as permanent subscribers to the *Leader* the six thousand persons put on our books through the agency of the Christ Crusade.

Just why should ministers be interested?

Because they agree with all the *Leader* says? Nobody agrees with all any journal says.

Because the Publishing House needs the two dollars? The Publishing House needs many a two dollars, but it gets nothing out of the two dollar subscription. All of it and more goes back into making a better *Leader*.

We are getting new help, we are hiring more people, we are buying more things to make the *Leader* interesting and profitable. No, we don't make money out of subscribers.

Why should ministers be interested? Because the farther the *Universalist Leader* goes, the farther our cause goes. Because the backbone of our Church support is in *Leader* subscribers and readers. Because new strength comes to churches from getting the *Leader* read. Because the *Leader* is the best kind of parish assistant.

Why should the minister be interested? Because he belongs to an organization with a world outlook and the *Leader* keeps him and his people in touch with it. Because it is the one direct channel from Universalist Headquarters to the Universalist home.

The minister can not afford to be indifferent. He can not properly dismiss the matter with a perfunctory pulpit notice or printed appeal. He must have a live, active parish committee to put over this *Leader* campaign.

It is more than a subscription list that is involved.

It is our help in a great world movement for brotherhood, our part in the World Christ Crusade, our contribution to pure religion and undefiled before God, the Father, involved in sending the ablest kind of a free religious weekly to all parts of the world.

* *

RUSSIAN METHODS

THE California State Department of the American Legion has advised the Daylight Post of San Francisco that until it is willing to subscribe without reservation to the majority policies of the Legion its charter will remain suspended, from which there is no appeal. The National Commander refuses to intervene. It sounds like Russia. The post may resort to the courts and enjoin the State Commander on the ground that the post has equity in the dues paid to the Legion and which are shared by the State Department. The Daylight Post has no intention of receding one inch and the members do not intend to resign, as they have been asked to do by the California Departmental officials.

The offense of this post is that it has dared oppose the bonus. The methods employed by the responsible executive officials of the Legion to discipline this post are bound to have the unfortunate effect of impairing public confidence in the Legion.

Patriotic citizens who feel deeply the debt our country owes the service men and want to honor them regret this kind of un-American, unjust, unwise treatment of responsible, intelligent and patriotic minorities.

* *

A MORE EXPLICIT STATEMENT

IN his beautiful sermon, "Under Pontius Pilate," in a series on the Apostles' Creed, Joseph Fort Newton makes out as good a case as can be made for the omission in the Apostles' Creed of any reference "to the life of Jesus, his words of beauty, his works of mercy, his art of teaching, his joy in doing good." The reason that all this is left out in the creed, according to Dr. Newton, is "because the Cross was an apocalypse in which the spirit, purpose and meaning of his life stood revealed . . . the Cross, a sign of shame, has become a symbol of 'a love that hath in its keeping unknown revelations.' "

"Who is sufficient for these things?" says Dr. Newton. "What mind can grasp, what heart can fathom, the mystery of it all?"

That is the trouble exactly. Dr. Newton, the poet and theologian, can go a long way toward understanding it, but the common man needs a more explicit statement.

We publish to-day the "Disciples' Creed." It comes out of an Orthodox environment. It ministers to a need. It marks as great an advance for this day as the Apostles' Creed did in its day. It is a creed which expresses faith in the life of the Master.

Dr. Newton's sermon to which we have referred, though based on the old creed, went on to do this thing.

It gave us the life of Christ. It explained the forces which crucified him then and would crucify him to-day.

The sermon was explicit. That is what the creeds should be.

* *

THE VISION AND COURAGE OF COOLIDGE

THE veto of the bonus bill by President Coolidge, like his veto of the Bursum pension bill, is an act of courage and patriotism. He sticks to his guns under heavy fire. He resists great pressure on the eve of an important election. And he points out the facts with clearness and power.

If we take the lowest estimates, the bill will cost the country over two and a quarter billion dollars to meet the annual expenditures for twenty years. At the end of that period we will have to dump two and a half billion dollars worth of our bonds on the market to pay insurance policies falling due.

At a time when our usual expenditures have risen to the sum of $35 per year for each resident of our country, or $175 for each family, we have appropriated another $35 per person annually for twenty years and in addition put another $175 on each family to be spread over the twenty years.

This kind of financing throttles industry and adds to the burdens of agriculture. It strikes a blow at the general welfare of the country.

A serious feature of it is the colossal ignorance of many people as to where this money is coming from. Too many of us think of the Treasury as the property of a rich uncle, and all we get out of it as "so much to the good." But it is our own Treasury. Everything which goes into it we put there. The huge sums required for the bonus bill, as the President says, "have to be earned by the people through their toil. It is taken from the returns of their production."

Bad judgment passes into bad morals when we have a chance to know facts and refuse it. We consider it a part of our task to attack the easy indifference of large numbers who take the position that we are a great and rich nation and can afford practically anything. "They bind burdens on their fellows grievous to be borne." They shut the door of opportunity to people who deserve a chance in the world.

The President shows that the bonus bill is not for the real benefit of the veterans themselves. He reaffirms the determination of the nation to care for the disabled, and states clearly what has been done.

He cites the war risk insurance legislation designed to prevent log rolling for pensions, under which three billion insurance is outstanding and five hundred million have been paid. He warns that the effort to get the cash bonus for world war veterans will not stop here.

In striking contrast to the atmosphere of bloc, party, clique, clan or section in which so much legislation is enacted in this country, stands his terse declaration, "I am for the interests of the whole people."

Quiet, self-contained, though he is, he delivers a powerful blow to the predatory in his closing words:

"This bill would condemn those who are weak to turn over a part of their earnings to those who are strong. Our country can not afford it. The veterans as a whole do not want it. All our American principles are opposed to it. There is no moral justification for it. "

In no sense advocating the party to which he belongs or expressing the slightest opinion as to the wisdom of either nominating or electing him, we feel justified in saying that, as an American journal of religion, we are proud of this act.

* *

THE BETHANY UNION

FOR over thirty-five years the Bethany Union has been making a boarding home for young women in the city of Boston. It has rendered a service to practically every state in the Union, for the majority of those to take advantage of its hospitality come from outside of the city. The theory back of its establishment is that there are many lonely women in the city of Boston between the ages of eighteen and forty, without money enough to hire houses or apartments, unable to establish a home of their own, and yet hungering for one.

Universalist Christians set out a generation ago to supply this bit of social machinery. They determined that the thing that they created should be a true home and not merely another institution. That they have succeeded visitors to this home realize immediately. It is full of charm and cheer, warmth and light, friendship and interest.

Miss Hersey, the matron, has been in charge for seventeen years, and not only has sense and executive ability but radiates an atmosphere of friendliness.

The forty-five or fifty girls whom this little home can take care of pay only $7.00 a week for room and board.

Universalists throughout the country should know that this institution exists. The home is not in need of additional boarders, for it turns away several hundred every year, but the members of our churches should be able to direct their friends coming to Boston to the Bethany Union.

The Mission Circles of Eastern Massachusetts have rendered valuable assistance in making it possible for the home to do its work. So far as running expenses are concerned the home is self-supporting, but the cost of repairs, contingencies, emergencies, and the extra things which such an institution always has to do, has to be met by outside help. We are happy to think that the Bethany Union is Universalist in origin, management and spirit and absolutely non-denominational in its service. Let us help the Bethany Union and help our girls coming to Boston find it.

* *

DOCTRINE AND SOCIAL SERVICE

IN the days of William Carey, the great cobbler missionary to India, Calvinism was in the ascendent in his denomination. The Baptists of England emphasized the sovereignty of God until the responsibility of man vanished. Pearce Carey, great-grandson of William Carey, in the remarkably fascinating biography published recently, says: "Man was declared to have no power for performance or faith save through the superenabling of God's selective grace. Faith ossified into fatalism that left to God the ingathering of His own selected guests." Happily Modernism appeared. A new Calvinism waged battle with the old. People of to-day who talk about the foolishness of theological debates should read this page of history. With the new theology came the day when social reform and missionary work could be organized.

Carey was of the new day and preached: "If you want the Gospel speeded, go out and speed it yourself." That sounds like modern Universalism: "If all men are to be saved it is up to us to save them."

Books and sermons on doctrine go far beyond the people to whom they are first addressed.

Rousseau taught the doctrine of the sovereignty of the people. The French Revolution, though attended with horrible excesses and followed by inevitable reactions, proclaimed the common and equal rights of man. Neither seemed to have any relation to missionary work in India or to prison work in England, but, as Pearce says, "both raised men's conception of the backward and barbaric races and aroused on their behalf a brighter hope. Carey's world mission was Rousseau made practical."

The indispensable part of any social program for to-day is a clear statement of the fundamental doctrines of Christianity.

* *

In "The Builder, a Magazine of Applied Religion," issued by the Universalist Church of Peoria, Ill., the Rev. B. G. Carpenter, D. D., pastor, there are printed in alphabetical order the names of one hundred and sixteen people who joined the Peoria church at Easter. "Easter Sunday of 1924 will be remembered as the greatest day in the history of the Peoria church up to this year. The interest has been good since the very first Sunday (Sept. 9), when 340 people attended the opening service of the season. There has not only been a steady increase in numbers, but also a deepening of the sense of appreciation of the vital worth of the beautiful faith and of the work done by this church. When Dr. Carpenter extended an earnest invitation for membership people began to move forward from every part of the auditorium. The ushers were kept busy making room for them around the altar. The pastor was himself so affected by such a demonstration that, for a moment, he could hardly proceed with the service." This is the largest class reported in many years. We congratulate the Peoria church and Dr. Carpenter.

The Next Step Toward Industrial Democracy

An Address to a Mass Meeting of the Employees of the Nash Company

Arthur Nash

Arthur Nash is the son of devout parents, educated in religious schools and destined for the ministry of a church that makes up in zeal what it lacks in numbers. Then there came to him the realization that he could no longer be prisoned in the creed of his forbears. He escaped expulsion for heresy by leaving his church before he was cast out, but he did not escape from becoming an outcast. Wandering, prodigal years were followed by the rediscovery of Christianity. For six years he has been the storm center of controversy between industrial fundamentalists and modernists, between those who say Lord, Lord, and those who are trying to do the will of the Father.

THERE are many with us to-day who were in our first little shop meeting at the beginning of 1919. There were twenty-nine shop workers in that meeting when I talked with you for the first time. My message was that we were all brothers and sisters, children of the same great Father, each one having equal rights to justice, fair treatment and privilege.

I told you then that as long as we ran that shop the Golden Rule would be the only governing law. I explained what that meant as I understood it then, when I said it meant that I must pay you the same wages that I would want if I was doing the same job and you were paying me. I was called insane for even daring to propose such a radical thing, much less actually trying to do it.

An industrial miracle has been wrought since that time. In five years and five months our business has grown from $132,000 per year to $7,000,000 per year.

With each development in this growth there has come to me a new revelation of the real meaning of the Golden Rule. As each new ideal came I tried to live it. My heart sings with joy to-day because I can stand before thousands of my fellow-workers and say I have honestly tried to live the Golden Rule with you and not simply preach it at you, but thank God there is something that gives me even more joy, and that is that I can just as honestly say that you—all of you—have tried to live it toward me, and toward each other, and together we have tried to live it toward the public.

Let us review briefly the developments and revelations of these five years. It was less than a year after the first meeting in 1919 that a new vision of the Golden Rule came to me. I at once called you together (there were 200 or 300 of you then) and told you that if I was in your place I would want part of the profits as well as my wages, and offered them to you.

I do not remember who the speaker was, but I do remember something of what he said. He said if he was in my place and treated the help as I did, he would want them to trust him, and you voted not to take a share of the profits, and to leave the fixing of your wages in my hands.

When we took our inventory at the end of that year (1919) and found that we had made a net profit of over $42,000, I immediately called you together again. This was the first part of 1920. I explained to you the conditions of the market at that time and that it was not possible to figure costs in advance, much less possible to figure wages and profits in advance, and I told you that I knew of no suitable method of offering you just wages except on the profit sharing basis at that particular time. You then voted to put in profit sharing until conditions became more normal.

It very soon became evident on account of our rapid growth that we would need to enlarge our capitalization. Although we were making enormous profits our cash dividends had always been 8 per cent per annum. This left us a large surplus in our treasury with which to declare a stock dividend.

It was while considering this problem and trying to find a Golden Rule basis for its solution that the next great revelation came to me. It came with the suddenness and force of a great light shining out of heaven, and I have understood the conversion of Saul of Tarsus better ever since that time.

The reaction of my mind was so strong that it was like a voice speaking to me and saying: "If you were in the workers' place you would not be primarily interested in your pay envelope at the end of the week; what you would be interested in would be an opportunity in life. You would want to have something to say about the stability of your job. You would want to have some control of and ownership in the tools with which you work."

As this new light illumined my soul my heart went out in thanksgiving that I had not closed the doors to further light when I had my first conception of what the Golden Rule meant. That first conception was a wonderful revelation to me and it did work miracles, but it was like the first feeble efforts of a child to walk. I called you together at this time and tried to give you the new ideas and ideals that had become so vivid to me. That talk was taken down by our stenographer, and I am going to read a portion of it to you:

From Records of Factory Meeting held July 3, 1920:

The Golden Rule needs no interpretation.

What it needs is its universal application.

It is clear, concise, and all-inclusive.

"All things whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets." Nothing can be added. Nothing can be taken away. And yet, if we are earnestly seeking after truth, and sincere co-workers with God in building the kingdom of heaven on earth, we are constantly given new visions of the length and breadth and height and depth of this governing principle of God's universe.

In a wonderful way this has been our experience in this industry. When we mustered the courage to say, "We will make the Golden Rule the law of this industry," we did so because we felt that it ought to work if there is any virtue in Christianity. We know

that our faith was very faulty, and our conception of the Golden Rule very meager. However, this vision, this little glimpse of the truth, has wrought wonders. We do not say it has solved all labor troubles; nay, it has done more; it has eliminated all labor troubles during the most trying time of the world's history. We do not say it has driven out hate, strife and selfishness; it has done more; it has ushered in love, contentment and co-operation and happiness. It has not only cast out hell but has brought heaven to us.

The interpretation for the local application of the Golden Rule to our industry meant to me, at first, paying you the same wages that I would want for a like service, and giving you the same kind of treatment that I would want while rendering that service. It was an honest desire to accomplish these things that caused us to adopt the profit sharing method of finding a just wage base. We were all happy when we reached this goal, and felt that we had arrived at the goal of comprehension and application of the Golden Rule, but we soon found, when we lifted our eyes and looked beyond, that we had only begun our work of building the kingdom, of causing His will to be done in earth as it is in Heaven.

It is my feeling that you should not only have half of these profits, but that you should have all of them. In other words, I feel that when the Golden Rule is really in operation in this world the laborer will own the tools of industry, and the new vision of the application of the Golden Rule that has been given me is that if I were in your place I would want the opportunity of owning the business and employing myself.

We have several times expressed ourselves regarding the wage system in a way that seemed to many to be radical, and it does seem almost tragic to me that any human being has to come with hat in hand and ask any man for the privilege of working for a living.

Now, my friends and fellow workers, when this vision came to me, it seemed such a great thing and so different to the spirit of the world to-day that I went into seclusion for two days to think it over carefully, and the picture I am about to present to you is not an idle dream, and if you take hold of it with the same confidence that you have the propositions that I have given you in the past, in a very short time you can own this industry, and when dividend day comes, not only get the workers' share, but the owner's share of the dividends.

I have not the time to paint for you all the beautiful picture that is in my own mind of the time when we will be a great community, each one of us both an owner and a laborer, but I do want to say that this kind of application of the Golden Rule not only eliminates all labor troubles, and ushers in happiness and co-operation, but it will solve all questions of class and classes. We will all be both owner and laborer.

The dividend to-day amounts to about $91.80 for each one that has been with us for the six months, or about $3.50 additional to each one's weekly wage. Now, if each one of you will add $8.20 to this and deposit it, either in a bank or with our company, and at the end of the next six months we can make a similar dividend, you will be practically able to take over this entire business within the next year. Then I can start working for you, as well as with you.

In talking over this plan with some doubters, they have expressed their objections by saying that the workers are not capable of management; possibly this has been said to some of you. This is a fallacy, and a trick of the monopolist to discourage the laborer in his effort to break the yoke of wage slavery.

It might be true that out of the mass of working men it would be hard to pick an able manager at once, but as we start this thing together, and as I honestly apply the Golden Rule as the law between you and myself, while some one is being trained to press, some one to make pockets, some one to cut, some one to do the clerical work, some one can also be trained for management.

Oh, I wish I had time to complete this picture. I have said to you that I have more desire to be your leader than your boss, and that I have no desire to hold myself up as an illustration of how the laboring man can improve his condition, but I have a sincere desire to show you the way to improve your condition, to show you the way by which, in the near future, you can build your own house and inhabit or live in it, and sit under your own vine and eat the fruit of your own fig tree, and since this wonderful thing has been made so clear to me I feel that that time is much nearer than I ever dreamed it was.

You showed your faith in me and the principles by immediately beginning to invest your money in the stock of the company. Since that time, besides the cash dividends there have been a 200 per cent stock dividend, then a 100 per cent stock dividend, and we are now facing another 100 per cent stock dividend, all in less than four years.

As I owned practically all of the stock of the company five years ago, and as I reinvested all of my earnings in the company, it became evident that I would soon be a multimillionaire if this process continued. I consulted prayerfully over this question with economists, sociologists and preachers with spiritual insight. None of them seemed to be able to give me any concrete advice, except Dr. Marshall of Boston, and his advice repeatedly was that, whatever was done in the end, it was absolutely necessary, in the interest of the great principle underneath what we were doing, for me to hold control of the company for a time at least.

During this development I have accumulated approximately six hundred thousand dollars in stock of the company, and you workers have over three hundred thousand dollars. The directors have declared a 100 per cent stock dividend in addition to the 4 per cent semi-annual cash dividend. If I accept my stock dividend it will make me almost a million and a quarter dollars worth of the stock of this company figured at par, and, based upon its earning power, every one of us knows that it is worth more than par even after this stock is distributed.

I want to review in a word some of the things that have been said to me when I have talked regarding this dividend. The one argument that has been put forth is that I am responsible for this company and that without me it never could have been, therefore I am entitled to all of this money, but as I come before you and look into your faces I am not going to hide behind any such subterfuge. I am going to look you and this question honestly and squarely in the face and interpret it in the light of the Golden Rule. It may be true that this company would not have been if it had not been for my leadership, but it is certainly true that that leadership would not have accomplished anything if it had not been for your following and your co-operation in this work.

I did not make the company. You did not make

the company. We did it together, and if I took this six hundred thousand dollars and personally appropriated it I would be the arch fiend of the ages. If I snatched this money that you have helped to earn away from you, my own conscience would condemn me as the greatest robber that ever walked on God's footstool. To my thinking I would be a worse traitor to the principles that we proclaim than Judas Iscariot ever was to his Master.

The world would condemn a thief that would enter your home and rob you of the part of your production that you had received in wages, but against that thief you would have at least a fighting chance, and the law would be on your side, but if I personally appropriate the part of our joint production that has accumulated in profits I am stealing from you as literally as he would be, but I am doing it legitimately so far as the law is concerned and you have no chance to fight back. If I must be a thief I prefer to be one of the gunman type, and at least be sport enough to give my victims a chance to fight back.

I shall not even consider taking this stock dividend. I have taken in the past what was apportioned to me because those in whom I had great faith advised me it was the only thing to do, and it seemed to be the only logical way of working out the problem. Approximately a half million dollars worth of our stock that accumulated in profits has been apportioned to me; and now another million dollars has accumulated and six hundred thousand dollars of it would come to me. This six hundred thousand I am going to distribute among the workers who helped produce it.

It is true that I helped also, and some may say that I am entitled to my part of it, but the fact is that I have had my part in the previous distribution, and I feel that I have been selfish enough by taking mine first, so all of this is to be distributed among the workers. I am frank to say to you that the plan of distribution has not all been worked out by myself. There was first a small committee and then several larger committee meetings that worked out this plan. The first small committee was composed of the Rev. Harold Marshall of Boston, Prof. Alva W. Taylor of Indianapolis, former professor of Social Science in the University of Missouri, the Rev. Harry Pearce Atkins, secretary of the Federation of Churches of Cincinnati, and Prof. Earl E. Eubank of the Chair of Sociology in the University of Cincinnati. We will not attempt to name those in the larger committee meetings who passed on this plan of distribution.

The plan as it is worked out is intended to effect a distribution of the stock of the A. Nash Company in such a way that every one may own at least four shares of the stock. Every one having two shares of the old stock will have four shares after this stock dividend, hence will not participate in the distribution of this six thousand shares. Every one owning one share of the old stock will have two shares, and by buying one more share of the treasury stock will have given him one share of the stock that would regularly come to me. Every one having none of the original stock may buy two shares of the treasury stock of the company and get with it two shares of the stock that would regularly come to me.

This proposition is open to every one employed by the A. Nash Company in the capacity of salesmen, shop workers, or office workers in any of the companies controlled by the A. Nash Company. We estimate that in all there are about four thousand, including the salesmen and outside shop workers, that do not at this time own stock, and based on the experience of the past we are sure that they will take up this entire issue on this basis.

I will first state the condition on which this stock will be issued and then offer a brief explanation of these conditions. In consideration of the fact that I give one share of stock to one share bought from the company, I am to hold the voting power of both shares of stock for five years, and it can not be sold or pledged in any way without my written consent during that five years. After that time the stock is yours without any restrictions. For this five year period the same conditions will apply to any stock issued as stock dividend on either the stock purchased or given with that purchase, but all cash dividend shall be paid direct to the owner of the stock.

I believe the reasons for these conditions will be plain to you all. After this stock is distributed, as you now own three hundred thousand dollars, your dividend will make six hundred thousand dollars of stock that you will own and control outright. Then if all of you combined, including the salesmen and workers in other shops, bought another six hundred thousand and I gave you the stock apportioned to me, amounting to six hundred thousand dollars, you would own one million eight hundred thousand dollars of the stock of the company, and I would only own six hundred thousand dollars. In other words, instead of having a controlling interest I would have only about one-fourth of the entire issue of stock.

It has already happened in our company when we were attacked from the outside that workers have come to me to find out whether I was selling out or not, saying that the report was being circulated that I was cashing in and that if I was they wanted to sell their stock. You can see if I owned only one-fourth of the stock, and some such report as that should be started, how easy it might be for some one on the outside to get control of our company. It is easily conceivable that there are those in this room who are planning to get married, go into business themselves, or who for some other reason may not be with this company in the future. If they were allowed to buy two shares of the stock for $200 and were given two more shares for nothing, and could sell it to-morrow for $400, which would only be the par value of the combined stock, naturally much of this stock would change hands and get away from both you and me.

More than that, I am not telling you that which is new to you, nor reflecting upon your intelligence in any way, when I tell you frankly that much must be done in the way of education before you are equipped to take over the company and manage it in its entirety, and this educational work will take us another five years. Therefore, the conditions named above will govern the distribution of this stock. This will leave the voting control of the company in my hands for the next five years the same as it has been during the

past five years. Please understand that there are no conditions except on those getting their first four shares of stock, which they really get at half-price.

I want you all to get one point clear. That is that I am not getting a dollar for any of this stock, so do not let any one tell you that I am selling out. I still have my original six hundred thousand dollars and I have the voting power of all of your stock, hence am tremendously more interested in the progress and development of the company than I would be if I owned it all.

The second great Commandment is that we shall love our neighbors as ourselves, and if there are four thousand stockholders in this company, I must be four thousand times as much interested in its success and development as I would be if I owned all of the stock.

Let no one misconstrue what I am doing by saying that I am giving you this stock. I am giving you nothing. I am only being true to the trust that you have reposed in me, in seeing that you get what rightfully belongs to you.

The Golden Rule in a Print Shop

Clint W. Lee

The writer of this article is another of the growing number of Christians who are taking Christianity seriously. They have asked Dr. Adams' question, "Did Jesus mean it?" and like Dr. Adams and many others found the answer to be "Yes." Mr. Lee is a leading Methodist layman of the Northwest and is now in Springfield as a delegate to the National Conference.

FORTY years ago I began work in a country newspaper office. During the early years of my apprenticeship I worked in various towns and cities in Kansas, later finding my way to the Pacific coast. I did everything that anybody from the "devil" to the foreman usually does in a small print shop.

Soon after I had completed my apprenticeship, and had joined the Typographical Union, I concluded that it would suit me better to work for myself rather than for others. For the first few years I was associated with my brother, but for twenty-one years I have conducted business under my own name, in Seattle, Washington.

My parents were devoted Christians and I was reared in that sort of atmosphere. Following my mother's wise counsel I joined the Methodist church when I was twelve years old. The dominating purpose in my life from that day to this has been to do the things a Christian ought to do.

I have made mistakes. In relating the story of an attempt to establish Christian relationships in business, I certainly have no intention of setting myself up as a model. I have merely tried to harmonize my religious principles with my daily life. No Christian can be consistent and do otherwise.

The class struggle in industry, with which we are all so familiar, has seemed to me to be so utterly wrong that for a long time I looked for a better way. I talked to some people, and read of others, who have been making experiments in profit-sharing and other forms of co-operative effort, with varying degrees of success.

About seven years ago I decided to try profit-sharing in my own business. At first only two employees participated, but with the beginning of 1919 most of the permanent employees were included, and the results for the year were quite satisfactory to all concerned.

By Jan. 1, 1920, the plan had become a policy rather than an experiment, and all permanent employees were included. Business continued to be good during the year, the volume having increased from $1,000 a month (in 1917) to $1,000 a week (in 1920). Thirty per cent of the net income was allotted to the workers, and for the first half of the year it was distributed quarterly. On account of the necessary expense in preparing during the summer for our holiday trade, it was not possible to compute profits for the third quarter until the close of the year; but the distribution for the last half of the year was made as soon after Jan. 1 as the footings could be made.

Up to this time I had decided what per cent of the amount distributed each employee should receive. In making the allotment I had taken several things into account—length of time in employ, length of time necessary to learn trade, responsibility of position, interest shown, etc. I tried to be fair and impartial in my judgment. It occurred to me, however, that it might be more satisfactory if the workers themselves decided how much each one should receive. Accordingly, without any one knowing my purpose, I called them together and suggested that I had prepared ballots on which were written the names of the nine who were considered the permanent employees. In this small group, where all work together, of course every one was familiar with the work of all the others, and all were competent, I felt, to render just judgment. Each one made out a complete ballot (without any consultation), the average was computed and the distribution was made on the basis of this vote.

The total profits for the year received by the employees was $3,000, or an average of about $335 each.

During December, 1920, and January, 1921, two representatives of the United Typothetae, the national organization of master printers, made a complete survey of the printing business in Seattle. Naturally I was somewhat curious to learn whether my profits, after deducting the thirty per cent set aside for the employees, was equal to the average of those engaged in the same line of business. When the findings of these investigators was made public I was surprised, and also somewhat gratified, to find that my standing was far better than I had supposed. The figures showed that the group of printers doing commercial work had made a net profit of 6.9 per cent on the cost of production, while mine was 20.1 per cent—almost three times the average for my class.

During the following year (1921) the business

continued to grow, and the profits earned and distributed were even larger than during 1920. The distribution was made on the same basis as before, the employees themselves deciding what per cent of the total each one should receive.

About this time a stationery store with a complete factory equipment for the production of steel die and copperplate engraving was purchased. The financing of this new venture was handled by the employees and myself, with practically no outside assistance. This was run as a separate business for two years.

Because of continued growth more room was imperative—we simply had to move. On May 1, 1922, the printing and engraving plants were combined under the corporate name of Clint W. Lee Co., and the present location was secured.

To move and establish the combined plant and store involved an expense of several thousands of dollars. To meet this expense during the year and at the same time show profits that could be divided, seemed improbable. At least it would not be possible unless we overcharged our customers, a thing which we have always been careful to avoid.

So we were face to face with a new situation. Many times I have had some such remark as this made to me by people more or less familiar with our experiment: "Oh, yes, a profit-sharing plan is all very well so long as there are profits to share; but just wait until there comes a period when there are no profits and then it will be a different story." By this was meant, of course, that co-operation could be secured only so long as there were profits to divide. I have always replied that I didn't believe it.

In the spring of 1921 I wrote a short story of our experiment, which was published in several Church papers and trade journals. A printer who conducts a large establishment in an Eastern city wrote a reply, relating with "deep sorrow" his failure to secure co-operation even though he had "endeavored to make his work fit the ideals of the Master." But I think this man had never caught the meaning of the Golden Rule as applied to business relationships. He gave the employees a good job but with no further interest in the business than that of holding a good job. He said: "Mr. Lee's experience in profit-sharing is interesting and encouraging. . . . If it had run a year or two longer it would be more conclusive, and I might be less sorrowful in the contrast with my experience." He referred to "spasmodic profit sharing, which is open to suspicion of efficacy in 'lean' years when there are no profits to share."

With the prospects of a year without profits before us we called the workers together and explained the situation. Their reply was: "All right, we are with you, profits or no profits." And they meant it.

The heavy moving expenses were all paid and the books showed a small profit in addition. But no dividend was declared during the year.

My pessimistic friends were wrong. I was right. *We did get the most hearty and loyal co-operation during the year when there were no profits to divide.*

We started the new year (1923) with a splendid spirit. We expected it would be a good year, and it has been. We paid a satisfactory dividend on the capital stock and an *equal amount* was distributed to the workers.

What have we accomplished?

The business has grown—not in a spectacular way, but steadily. The *volume* is now just about *ten times* what it was at the beginning of the seven-year period here described. That's something, but it isn't the best part of it.

The practise of the Golden Rule has made possible:

1. More of the real joy of living for the management.
2. More contentment, real fellowship, and better pay for the workers.
3. Better values and service for the customers.

After seven years of experience in our own business, corroborated by that of many other concerns, both large and small, I am convinced beyond the shadow of a doubt that we are working along right lines. We have only made a beginning, but we are headed in the right direction. Industrial peace will come as a result of co-operation—never through battles for supremacy between associations of employers and employees.

Associated with me are my two sons and several other tried and true men who are giving loyal support to what we are attempting to do. Profit sharing is only one item of our program.

What we have done in a small business, and others have done on a much larger scale, still others who have never tried it may do.

I have profound conviction that under anything like normal conditions any business rendering a real service may be made satisfactory if the Golden Rule is adopted as its code of ethics, and an honest effort made to render this code effective in the spirit and with the motive intended by its great teacher, Jesus Christ.

John J. Eagan—Pioneer in the Christian Way of Life

R. B. Eleazer

IN the death of John J. Eagan, of Atlanta, on March 30, the nation lost one of its finest spirits and most prophetic pioneers in the realm of applied Christianity. Pre-eminently a Christian, he believed that the ethics of Jesus were meant to be taken seriously and worked out in all the relations of life. By inheritance the possessor of a large fortune and later acquiring and developing a great manufacturing concern, he set himself earnestly to the task of Christianizing his possessions. He gave generously, of course—to the church, to missions, to reform, to philanthropy of all sorts. In a successful effort to abolish Atlanta's "red light district," he spent probably fifty thousand dollars in gathering the facts and giving them to the public. Then when the district was cleared up, he provided for its unfortunate denizens homes for their restoration to respectable life. He financed at heavy expense an

attempt to save the city from what he thought an unjust raise in the price of certain public utilities. He gave largely to the effort to conserve and develop for the people the unused water power of Georgia. No worthy cause appealed to him in vain. He valued money only as a means of rendering service.

But his conception of stewardship was unique. The unselfish use of money did not exhaust it, as it does with most of us. He conceived that Christian ideals should be applied equally to the acquisition of wealth—to the conditions under which employees are asked to work, the wages they receive, the profits exacted from the public, the management of the business. It was at this point that he struck out on a course widely at variance with prevailing standards, and became the prophet of a new order. When other concerns closed down or cut wages after the war, he refused to do either, saying that the welfare of his employees was at stake and was his chief concern. He counted the making of men more important than the making of money. Recreational opportunities, church and school facilities, medical care, sick benefits, pensions and the like were provided for his workers as a matter of course.

If he had gone no further, Mr. Eagan would have stood out as a unique figure. But all this was only a beginning in his program of justice. He conceived also that the workers who gave their lives to the plant were as truly investors as those who put in their money and were as much entitled to a share in the control and profits of the concern. So he introduced profit sharing on a large scale and gave the employees elective representation on the board of directors. He worked out a plan by which the stockholders should receive not exceeding six or eight per cent on their investment and all the rest of the profits should go to the employees. In one year about four hundred thousand dollars which would ordinarily have gone to stockholders, nearly all of it to himself, was thus distributed to the workers, in addition to their wages.

But this Christian business man went farther yet. He recognized also that there was another party at interest in the business— the people who consume and pay for the product. So he asked to have two outsiders elected to the board of directors to represent the public, one of them to be nominated by the Federal Council of Churches and the other by a group of heavy purchasers of his product.

His will provides that his interest in the plant, comprising practically all the common stock and amounting to a very large sum, shall be held in trust by the management for the benefit of the public and the employees, the product to be sold at a fair and moderate price and all the profits to go to the men employed. His purpose in this arrangement, as expressed in the will, was "to insure service both to the purchasing public and to labor, on the basis of the Golden Rule."

John J. Eagan believed that it was not only desirable but possible to reorganize industry on a thoroughly Christian basis, instead of that of cold self-interest. His spirit will be content if his efforts in this field, notable for their success, shall stimulate others to a like endeavor.

The New Social Welfare Department

I

John Murray Atwood

THE Social Service Department will fill a real need. Our own hope is that it will serve to assist our people to wholesome ways of manifesting their religious interest. To rouse the best emotions on occasion is comparatively easy; to give sane and useful expression to them is not so simple. Many find no outlet for these, and are led to consider the emotional state as an end in itself. To be religious is to have pleasurable emotions. Nothing could be more unhealthful morally.

We recently had occasion to make some study of the lives of St. Francis and the Port Royalists—Pascal, Arnauld, Le Maitre and the rest. And as we read of the way these misguided but noble people religiously and heroically subjected themselves to privations and hardships, we could not forbear the remark of Longfellow (after hearing Wendell Phillips' Harvard Oration), "Magnificent! but preposterous." What splendid capacity for devotion; what useless ways of expression! Indeed, how much splendid spiritual energy has gone to waste in the history of the Church! How much religious zeal during this past Lenten season exhausted itself in puerile and futile abstinences!

Young people especially, stirred with a fine desire to serve, often are at a loss what to do. When nothing comes of this "enthusiasm for humanity," they become impatient, or lose interest. What they need is direction. The Social Service Department can show the varied and inviting fields where they can work. It can relate the people of the Church to some of these great social movements, show them how to get into direct contact with them. About the most inspiring convention we ever attended was the National Conference for Charities and Corrections—as the Conference for Social Work was then called. No better service can be rendered our Church folk than to show them how they may help here. The Social Service Department can be a clearing house thus for those who want to lend a hand and for movements that are ever needing workers.

II

Lee S. McCollester

A DIRECTOR of Social Welfare has at last been appointed by the General Convention. The choice has fallen upon the Rev. Chas. H. Pennoyer. Mr. Pennoyer is one who has made a marked success in Social Welfare Work in the city of Attleboro, Mass., in which he has been the pastor of our Universalist church for many years. He has long been a student of the problem of relating a church and pastor to the community enterprises. In his work he has obtained such excellent results that he has been called into conference with the leaders in the Department of Social Welfare connected

with other denominations. In all these efforts he has exhibited such zeal that he has won the confidence of his own denomination.

Now the question is: How is this new Director of the Department of Social Welfare to be used in the Universalist denomination, how is he to connect up with churches and ministers and the communities where our churches are located? I would suggest the following steps as initiative:

1. First read carefully and sympathetically the program which appears in this *Leader* from the office of Mr. Pennoyer. This may have no message to some who read it. It may seem to others too complex and too burdened with details of work. It may seem to others to suggest so many things that they may be discouraged in attempting to do anything. But it should be borne in mind by all that this program, while comprehensive, is merely suggestive. It does not seek to make any church follow all or any of these lines of work. The hope rather is that different workers and communities may find some one thing which interests them and which they or their church might attempt with promise of success.

2. After careful reading of the program, write Mr. Pennoyer in regard to those points in his program which interest you. Be perfectly free to find fault, but, above all, do not stop with mere criticism. Come forward with suggestions from your own study and experience which seem to you improvements on his plans. If you and your church are doing some kind of social welfare work, tell the Director about your work, its success or its perplexity, and what the most pressing problems are in your town or parish. If you are already doing work, send him circulars regarding plans, and give him full information regarding the detail and extent of your own activity.

3. If you are particularly interested in anything he proposes, or if there is anything in which you would especially like his co-operation, come to his office at the Universalist Headquarters, and talk freely with him regarding your problem.

4. When the time is right, invite the Director to visit you and your church and make a survey of your community and your resources for new work. Sometimes several conferences will be necessary before any plan begins to develop, and sometimes the conference will settle the fact that no work along these lines should be undertaken by your church.

5. In some cases it may be well for a minister to get his business men together around the lunch table and give the Director a chance to tell the group what has been done in similar communities and what he would advise this community to do. This will give the group a chance to discuss methods and costs and results. Everywhere the idea is growing that churches must do more community work. A church which lives only for itself shrivels. A church which lives largely for its community develops.

6. It should always be remembered that our Director is not a propagandist whose sole aim is that of putting in everywhere his own ideas, but that he is a physician whose first duty is to study the situation, diagnose the case and prescribe according to the resources of the community involved. A plan which works well in one city or town may be wholly out of place in another. The one aim of the Director is to help a pastor and people do the thing they can best do.

7. The Social Welfare issue of the *Leader* is put forth at this time in order to give a chance to reach the Director to those who now wish his assistance or wish to lay plans for new work in the fall. In any undertaking of this sort, much is involved, and there must be preliminary to results a considerable education in regard to the field and the work. It is well to remember that while larger denominations have been a long time in developing this department with great satisfaction, it is a new department with us, and time must be allowed in order to get the desired results. But from observing what has been accomplished by directors of Social Welfare in other denominations, we believe that if all ministers and churches take advantage of what is now offered them, we shall soon be thoroughly convinced of the wisdom of the developing of this department of the Universalist denomination.

Program of the Department of Social Welfare

Charles Pennoyer, Director

THE fifth article in the general Program of Action adopted by the General Convention Board of Trustees, Jan. 8, 1924, declares for "the closer co-operation of our churches in social welfare activities." Social welfare is one of the articles in a great common denominational program, part of the whole Church cause.

In the endeavor to state our aims in a single paragraph, we have said in the new denominational Year Book: "The Department of Social Welfare seeks, by social engineering, lectures, conferences, correspondence, articles in the *Universalist Leader*, circulars and other publicity, to help Universalist churches, auxiliaries and individuals, and others, to develop yet wiser study, even worthier support and still more willing service in the challenging cases and causes of social work and reform."

In accordance with our original suggestion to the Board of Trustees, and in recognition of the wisdom and need of seeking special advice and other co-operation from denominational leaders and a few other social experts, we have asked a number to serve on a social service commission. Some will be able to help more than others, but the advice of all will be a great help. We shall frequently consult the denominational officials, especially the Convention Cabinet and most especially the General Superintendent.

The present article aims to give a somewhat comprehensive outline. It will serve as a reference and will include something to interest the different thinkers and doers of our manifold fellowship. It is not the department or convention which makes the subject so large, but the exhaustless interest of human life itself.

With due humility, as knowing that in no place has any one of us yet taken fully adequate hold on the whole program, and certainly not at any one time, and with the full realization that future experience will change some of our emphasis, especially as we come to find the various reactions and the more fundamental unity, let us now think of the program in seven general ways.

First: The program is meant to be really *liberal, in its presentation to the churches* as well as otherwise. We would recognize our Church as a democracy, or near-democracy, and the fact that our very social differences may themselves be made to illustrate anew the strength of our liberal unity. The Director of the Department submits ideas to the judgment of the churches with the expectation that each local church will make a somewhat different study, stand for a somewhat different support and do a somewhat different service. Our stated program is not to be taken as a cut and dried declaration, but as a body of suggestions to be duly considered and used for what it is worth in the judgment of the local people, and always in justice to the particular needs and the special adaptabilities and abilities. In selecting the cases and causes for study, support and service, we do not expect many churches to do very much the first year, though we are ready for surprises and we know that in some places our churches are well advanced. Whatever is undertaken should be in the light of the comprehensive plan. A few churches may desire to emphasize the active interest as wholly independent centers, while others will emphasize co-operation with neighborhood and community welfare. The Department feels that very much of our enterprise should be in co-operation but not all of it, and nothing will be presented to a local church which is not first agreed upon by the minister and officials. With the Director on the spot all matters can be more easily understood.

Second: We suggest the simplest local organization for *study, support* and *service.* It would seem desirable to have a local Social Welfare Council or committee, representative of the experienced and wise together with the ambitious and progressive, including all attitudes, and of the various groups and units as such. In time this simple organization of the church will desire to have among its number some of the social experts in town who do not belong to the church constituency, so long as they work in the lines more especially noticed by the church. This local council or committee should try to do something at co-ordinating, and reasonably directing, whatever is done in and through the local church. It should make regular reports to church and parish meetings, emphasizing the more vital facts, tying it all up still more with the rest of the church ministry and service and, in a broad way, bringing it into line with the general community and denominational welfare leadership. The local council or committee could, on its own account, hold social welfare conference meetings.

Third: We urge wiser study, by individuals, groups and the common local church.

1. As to social welfare in and through the Church: Early Christian Church and through the centuries, in outline; denominational record; story of service in and through the local church, especially because this Department wishes to gather the outstanding facts for common denominational interest and inspiration; story of important leads by other bodies.

2. Individual case work: Within the local church constituency, in the work of social agencies, and the principles of volunteer friendly visiting.

3. Comparison of local vital records, and others.

4. Group or common church discussion study of local improvements regarding health, child welfare, housing, recreation, theaters, city plan and areas for welfare service, working conditions, city and town government, country planning, etc.

5. Forum of church, or group discussion of general reform, such as peace and international co-operation, law enforcement, especially in reference to prohibition and narcotics, prison reform, conservation of home, industrial understanding, moral and physical education, immigration and Americanization, etc.

6. Some social crisis may be so difficult of understanding, some general social question may be so controversial, and the country may be so full of intolerant propagandists, that the only adequate and just way will sometimes be to have both sides presented, by real experts, making sure that the speakers or discussion leaders are people of active good will.

7. Forum or other ways of neighborhood and community study, at rural centers and city centers, with inter-neighborhood community conferences, etc.

8. Principles as given in books and study courses, with our later suggestions. We plan to have a library. Churches should take the *Survey* magazine. Much study comes through active service.

Fourth: We would have all aim at worthier support.

1. Money: Continuing and bettering the fine record of contributions to local, national and world philanthropies and reforms; developing yet more of that art of giving which, by discrimination and constructive judgment, makes every dollar more effective for friendliness; and helping to raise money for those most worthy causes which are also specially misunderstood or neglected. Consider the community chest as means of raising general funds.

2. Membership: Representatively and individually in some social agencies and movements, somehow sitting in with municipal departments, sitting in with central council of social agencies or similar body, possibly taking out membership in state or national bodies, attending state conferences of social work, also national conference of social work, which will be held this year at Toronto, Ontario, Canada, June 25 to July 2. The professional body, the American Association of Social Workers, will meet in the same city and during the same week.

3. Men and women professional and other regular social workers and reformers: Have some of these as special guests on certain occasions, varying the list as may seem most desirable, showing that the church is especially back of them in a moral way as well as by special acts of service; have representatives visit places where certain social workers serve; invite certain ones to speak at different general and auxiliary meetings of the local church; and have representatives of church keep up something of an active interest in the different centers and workers near by.

4. Moral interest: Convert ourselves and one another to a yet greater will to social welfare.

5. Measures and movements of social ethics: Of course, keep out of partisan politics in any case. Some churches will prefer to give support to civic and non-partisan political causes only by providing an open hearing, often by the pro and con method. Other churches may desire to give common church expression to the particular social faith that is within them by taking a definite voting stand for such of those causes as have been thoroughly considered and are well understood as vital and worth while. In the latter case, we suggest that the declarations might best be unanimous expressions, or at least those of the overwhelming majority of the whole active resident membership or constituency. In such event it may well be desirable that no legislation and no reform be supported by the common church as such, or by a church group, until it has the actual favor of practically all. Moreover, we ought, if we are to have such voting, to be more thoroughgoing in getting the expression of all, and adopt such referenda plans as will put the matter directly up to each and all. We are congregational in government and this Department will be very hesitant in suggesting any such expressions. The Director does not feel warranted even in suggesting possible support thus of more than a few causes, other than the support which comes of giving opportunity for both sides to be heard and for the truth to take care of itself in the minds of all. After due conference with members of the Department's Commission he will probably have more to say. He has no doubt, however, that, if we were to take any stand at all, he is interpreting the common leadership when he mentions law enforcement, abolition of capital punishment, child labor amendment, classification of prisoners, extension of education, liberty of discussion, supervised recreation, and certain other kindred movements. Each church ought to make right even its own appearance in regard to "chances," in order that it may stand somehow foursquare against gambling. The supreme issue is that of peace. The General Convention has appointed a Peace Committee, and we shall support that leadership. We submit that inasmuch as the whole science of social welfare leads us away from mere relief to the preventive method, and thence to organized constructive service, so in international life we must not depend alone on charitable relief to permanently help the world, but more on the plans to help prevent the continued need, and especially on definite co-operation for law and order and human upbuilding. No one question and no body of suggestions will bring the social millennium, and our support itself needs ever to be developed to greater breadth and depth.

Fifth: We would call all to still more willing service.

1. There are many cases of person-to-person and home-to-home individual service needs, and there is often a great dearth of qualified volunteer friendly visitors. Help make the church yet more of an inspiration and training ground center to start and continue such big brothers and big sisters on their errands of friendship to the needy. It will sometimes be found that there are social case needs of the very church constituency which are not otherwise taken care of, and possibly some which are being attended to without the knowledge of any of the church leaders, even allowing for the rights of the confidential exchange. There are the homes of the poor, the sick, the neglected, the lonely, the recent immigrant strangers, the child and adult delinquents, where the greatest need is that of an experienced friend. There are the new-comer individuals at ports or other depots in town, the unacquainted or unassociated and soldier sick in hospitals, the quite unnoticed aged at public institutions, the greater and the lesser offenders at detention centers and elsewhere. There are the flower mission errands, the letter-writing services and other follow-up opportunities. Co-operate with the social service exchange. All such service needs the special personal interest service which the church should be uniquely able to render.

2. As an advanced service, after a time, develop carefully, with the aid of the best experience in health and psychology, as well as religion, a social clinic, and give publicity of the stated times and places for the visits of the friendless and down-and-outers.

3. There are the group cases, which call for better acquaintance, understanding, co-operation and friendliness. Try to be very definitely helpful through boys' clubs and girls' clubs, finding possibly potential groups in the very neighborhood of the church; entertain school classes, where there may be special boy or girl problems, with view to better understanding and behavior. Do some visiting and entertaining of sick at hospitals; do some calling on aged and children and others at institutions; do some visiting of immigrant colonies or groups and invite whole foreign-born groups to be guests at informal illustrated lectures and dramatic programs; plan annual new voters' festival programs for enlightenment and enheartenment and recognition of both the naturalized and the come-of-age new citizens. There will be prison opportunities at some places. After due study, and greater experience, upon general agreement and as an advanced welfare service, offer mediating influence in industrial and other social conflicts. Co-operate at shop meetings.

4. Act on committees. Try to help provide better recreation service, and set an example of correct pictures, books and dancing in the circles of the common church.

5. By newspaper articles, speeches, forum and round table group discussions, conversations, try to so "broadcast" at large some of our more important understandings of the principles of social truth as to liberally help people to create for themselves a more socially alert public opinion, a more socially interested public sentiment and a more socially righteous public activity.

7. Assist in the cause of the conservation of natural resources.

8. Blaze other ways for still better service, in these and other directions, though some leads will be more practical at certain times and in certain places than others. Consider the foremost physical and social service in hikes and trail building, the paramount importance of ethics as a full subject in the public schools, a compulsory or voluntary public

health clinic with regular examinations, greater use of public school buildings for neighborhood service and community fellowship, community auditorium as a very important means to adequate community expression, planning at favorable time for a civic revival campaign for the awakening of the people on the general non-propagandist and non-partisan questions of good citizenship and other social welfare, and kindred services. We might consider surveys. Help start a central council where such does not exist.

It does not matter so much, primarily, what the particular first response is on these various calls, so long as the cause is a definitely constructive human interest. All the services are so inter-involved that one real thing leads eventually to another, and all to the yet more common vision and the yet more common activity.

Some of these services, as also the studies and the supports, are more man-sized, some more woman-sized and some more youth-sized than others. We shall restate the emphasis for these different general groupings, after we have had conference with the leaders of the men, the women, the youth and the other interests or departments of our denominational life. We shall find valuable reactions at our discussion conferences at summer meetings.

Sixth: Let social welfare show itself strong with the motive power of spiritual liberalism. In all ways help manifest and develop that attitude and that activity of faith in the inherent worth, "salvability" and progress of society, which often has been and always should be quite as characteristic of our progressive fellowship as is the kindred faith in the worth of the individual. The full humanist ideal is that of the all round liberalism which has an active passion for all men in this world as well as in the next, all men individually and all men collectively and commonly. But that "liberalism" which practically postpones its universal enterprise till the next world is not as well advanced in human interest as is that sometime "orthodoxy" which, though narrow on other world relations, is exceedingly broad and active in response to this world's calls. Social welfare, fully liberal and vital, is the greater answer to the errors in fundamentalism or orthodoxy, and is the greater justification of the larger faith, many feel. A few looking on, from the outside, are cynical or skeptical, and tell us that neither orthodox nor heterodox societies can do the work of the Church called for in this and the coming day. They tell us that these bodies must make way for more adequate institutions having a more sufficient social outlook and a more efficient social unity. Instead of arguing this, too, our best answer seems to be through that very department which appears to be very deeply characteristic of the new day, that is social welfare. Scientific or preventive, constructive and co-operative Good Samaritanism always has convinced and always will convince those who are in any way susceptible to progressive influence. Social welfare most especially needs the spiritual influence of the churches and church people.

Seventh: Use this department. Write the Director, giving and receiving suggestions. Invite him into your field for some kind of co-operation. Be ready to ask the advice, too, of the Commission, the names to be given in this issue. Carry out what you consider the best in the program, as you understand it, and be prepared for fuller interpretations and for the more of light which comes through more of earnest experience. One of our first letters to the churches will contain a questionnaire. We will to be of real service. Help us to help you to help.

Closing Session of Copec

FROM the *Christian World* of London we reprint a part of the final letter of their special correspondent from the Conference on Politics, Economics and Citizenship at Birmingham, England:

International Relations

The Report on International Relations was introduced by Mr. E. F. Wise, C. B. Had Christianity anything to say, he asked, to this tangled world, with all its menaces of renewed warfare? Events were marching faster than ideas, and boundary lines were being made obsolete by the aeroplane, wireless and scientific developments. The Christian Church had to be extricated from nationalism run mad. The only basis of a new world order and the only way the Church can give the lead, was by the path of sacrifice and by showing real faith in the doctrines they wanted the world to adopt.

Mr. C. P. Gooch, in moving the resolutions embodied in the report, traced the present condition of Europe to the monstrous doctrine of unfettered national sovereignty, which, he said, dominated the nineteenth century. Internationalism should be built on nationalism, as the second story of a house rested securely on the first story.

The need for creating an international Christian mind was urged in the discussion, which turned largely on the means by which people can be educated into that new conception.

Dr. Julius Richter, of Berlin, who was very heartily welcomed, directed attention to the relation of foreign missions as an instrument for promoting a new world order. In the world-wide field of missions the Church Universal came into unity.

Professor Zilka, of Prague, who brought salutations from Czecho-Slovakia, expressed his admiration for the thorough and earnest fashion in which English Christians at Copec were facing the problems of the time. Admiral Drury-Lowe, who said he had retired from the navy to give his life to backing the League of Nations, said that disarmament only dealt with effects. The causes were fear, jealousy and envy, and they could be got rid of only by change of spirit. He yielded to no one in his patriotism and his love of country, but he wanted his country to lead in the noble causes. Dr. Alexander Ramsay spoke on the efforts of the World Alliance to bring Christians together in all nations to consider their difficulties and to remove the causes of friction in the spirit of Christian good will.

Lord Parmoor, who brought the discussion to a close, said he had come back from Geneva satisfied with the stability and future of the League of Nations. If any of them had any doubt as to what the British Government aimed at, they should go to Geneva and inquire what position England holds among the countries of the world and they would hear that it was our country which was trying to realize Christian principles in international relationships. Lord Parmoor roused the Conference by the vehemence with which he espoused the pacifist principle.

Christianity and War

One of the crucial issues considered by the Conference was the attitude of Christianity to war.

The Commission on Christianity and War, over which Dr. Garvie presided, found a very large measure of unity, but it was impossible to reconcile fully the points of view of those who take the pacifist position with those who, while regarding war as irreconcilable with the triumph of the gospel, can not as yet condemn it in all circumstances. "Protracted and sympathetic discussions helped us to go very far together; each learned much from each; but on certain matters unanimity could not be reached. All agreed that the full coming of God's Kingdom on earth involves the cessation of war, but that this can only be brought about from within by the spiritualization of man. In a Christian social world order war would be impossible. . . . A Christian wants to make the world a place in which the soul can expand fully and develop its latent energies; and Christian politics and citizenship must serve this end or cease to be Christian. War is fatal to those ideals." The report examines the causes and motives of war under the general headings of (*a*) Instincts and Interests; (*b*) Religion. "The history of the influence of the Christian Church on war is very sad reading." On the moral problem of war—is it right or wrong—divergent judgments became evident, and the report admits that we can not claim that the moral conscience of even the more fully developed peoples has solved the moral problem of war. Upon the Christian position in regard to war the report concedes that "there is no direct evidence that Jesus explicitly either condemned or condoned war," but "surely the Christian Churches could declare that they would not give any sanction or support to a war for which the fullest moral justification could not be pleaded, and those Christians especially who are not prepared to condemn war in all circumstances, are under a moral obligation to do all they can to prevent just those circumstances in which war seems the lesser of two evils. They must be not less zealous than pacifists are in their opposition to war and all policies that make for war, and in working for the international relations which will promote a permanent assured peace." On the Churches, the report insists, rests a heavy responsibility for supplying the League of Nations with driving power. "What is wanted as a guardian of peace is the formation of a common Christian conscience which will judge impartially the policy of all nations."

Dr. Garvie, in introducing the report, remarked that the measure of agreement in the commission had proved very much greater than had been expected. Of the two tasks for the Church—the prevention of war and the promotion of peace—the second was that to which the enthusiasm and energy of Christian men should be primarily directed. Every proposal, military, fiscal or territorial, which would affect the relations of one nation towards another must be examined to determine whether it made for harmony or discord. If Christian men would be honest and faithful in this constant inquiry their attitude would have a far-reaching reaction on home politics; but it was not too much to require a Christian man to oppose all conditions which provoke war. Dr. Garvie offered no apology for the commission's having probably taken a position in advance of the common judgment and sentiment still prevalent even among the churches. The purpose of Copec was not to approve the present position but to lead forward. And the function of the commissions was to explore the paths of progress. Dr. Garvie indicated that he himself held nearly the pacifist position.

The pacifist view was presented to the Conference by Mr. William E. Wilson, a Quaker delegate who carried the meeting with him in insisting that the spirit expressed in war was the antithesis of Christ. Mr. F. E. Pollard, of Reading, and the Rev. A. D. Belden, of Southend, moved: "That Copec should declare that all war is contrary to the spirit and teaching of Jesus Christ." Around this supplementary resolution a long and animated discussion raged. "The first casualty in war is truth," said one delegate, who moved a resolution that in time of war the duty of the Church must be (1) to witness against hate and cruelty; (2) seek to assuage passion and prejudice; and (3) encourage sensitiveness to truth and Christian temper. After the Rev. Malcolm Spencer, by a thoughtful speech, had held the attention of the audience, the Rev. G. A. Studdert Kennedy said he was one of those who had believed the impossible—he believed that if we won a complete victory by force of arms we could make a new world. He knew nothing for which he was so profoundly penitent as that, because he realized that he was talking nonsense when he said such things during the war. The Church should pledge itself (because Christ never meant that the individual conscience should stand alone) against war. Any issue whatever should be submitted to arbitration or they should not fight. Unless Copec did something perilous and went over the line they would do it again and fail and betray the people and wake up to find themselves again, as they did to-day, thoroughly ashamed. In a closely-reasoned and powerful speech, the Rev. Leyton Richards declared that the Conference was suffering from misunderstanding which might stultify its decision. He was a member of two communities—the State and the Church, which was the body of Christ. If the interests of the two clashed he felt he must give his final allegiance to Christ and the Church. It was the higher loyalty.

The Bishop of Manchester called for a period of silent prayer before submitting to the vote the resolution declaring that all war is contrary to the spirit and teaching of Christ. When a show of hands was taken, a small minority (perhaps a tenth of the Conference) voted against this declaration. It should be added that next morning the Bishop of Manchester

explained that this resolution declaring all war to be contrary to the spirit of Christ was not an unequivocal endorsement of pacifism. He pointed out that the words of the resolution were taken from the non-pacifist section of the Commission's Report, and that a subsequent resolution (that "they should unreservedly refuse to support in any way a war waged before the matter in dispute had been submitted to an arbitral tribunal, or in defiance of the decision of such a tribunal") precluded a strictly pacifist interpretation of the resolution they had passed.

Industry and Property

The whole of Thursday was set apart for the discussion of the subject of Industry and Property, upon which a momentous report was presented.

The commission charged with exploration of the crux problem of Industry and Property had Miss Constance Smith as its chairman. Its personnel included Mr. C. G. Ammon, M. P., Dr. A. J. Carlyle, Sir George Paish, Sir Henry Slessor, Mr. R. H. Tawney, Mr. Angus Watson, and other well-known Christian leaders, eminent economists, and influential industrialists. The report of 220 pages is governed by the definite spiritual conviction that the sovereignty of God is supreme over all human life. The present conditions in industry, finance, and commerce are ruthlessly examined in the light of that guiding principle in three luminous chapters. In five main respects the commission recognizes a great falling short of what might reasonably be looked for in our social life: (1) Damage to physical health; (2) absence of freedom to develop personality; (3) banishing of beauty; (4) prevalence of hostility, mistrust and strife poisoning human relations; and (5) economic strife between nations issuing from time to time in war. A section on the Christian conception of property goes deeply into the whole question of possessions, and makes some drastic suggestions concerning inheritance. The report would suffer by presentation in synopsis, but the conclusions reached may be given here.

(1) The ultimate aim of Christians with regard to industry and commerce should be the substitution of the motive of service for the motive of gain.

(2) Industry should be a co-operative effort adequately to supply the needs of all. This does not involve one particular type of organization universally applied. It does involve a perpetual effort to find the organization best suited to each industry.

(3) Industry should be so organized that all those engaged in it shall have an increasingly effective voice in determining the conditions of their work and lives.

(4) The first charge on industry should be a remuneration sufficient to maintain the worker and his family in health and dignity.

(5) The evils of unemployment are intolerable to the moral sense. The causes must be sought and removed.

(6) Extremes of wealth and poverty are likewise intolerable. A Christian order involves a juster distribution.

(7) The moral justification of the various rights which constitute property depends on the degree to which they contribute to the development of personality and to the good of the whole community. If such rights subserve those purposes they deserve the approval of Christians; if not, they should be modified or abolished.

(8) The duty of service is equally obligatory upon all. No inherited wealth or position can dispense any member of the Christian society from establishing by service his claim to maintenance.

In a final word the commission reports: "Those who would remake our industrial world to the pattern of the Kingdom of God must endure the sense of loss and face the complex risks that all changes bring with them; not otherwise will the work be done."

Miss Constance Smith, who introduced the report, said they had tried to show the chaos that had arisen through leaving God out of industry. The common study of modern industry had led the commissioners, working together, to converge on the principle of moral responsibility. They found that the distrust and prejudice in the industrial world had roots in man-made conditions. As Christians they had to shoulder the moral responsibility or leave to unhallowed hands the purifying and the sweetening of industrial life. Sir George Paish commended the recommendations of the report. Were it possible, he said, to induce individuals and nations to accept the Christian standpoint and the Christian ethic, the new world would become immediately practicable. After forty years of study, including investigations made all over the world, Sir George expressed his conviction that in one generation the poverty of the world (and two-thirds of the people of the world were living below the poverty line) could be abolished. The natural resources of the earth were so abundant that but for man's selfishness no poverty need exist. Unfortunately the war and all that has happened since have created a degree of national and individual selfishness of great intensity almost without parallel. If America and England would together stand boldly and strongly for the solution of existing dangerous political, economic and social problems by the application of Christian principles they would not have to wait much longer for the dawn of the new day in which war, poverty and unemployment would exist no longer, and in which men and women would be free to bring the greatest contribution they were capable of bringing to the common good. A paper written by the Solicitor-General (Sir Henry H. Slessor), who could not attend, was read by the Rev. Will Reason. Dr. Robert Mackintosh of Manchester brought about a slight but significant amendment in the commission's primary resolution. Professor Mackintosh objected to Copec calling for the elimination of gain as the motive in industry, and it was agreed that Copec should declare that "the ultimate aim should be the predominance of motives of service over motives of gain." The discussion went down to the roots of things. One delegate asailed the Standard Oil Company for its 400 per cent profits, while another called for State control of the five big banking corporations of England which are the arbiters as to whom the credit necessary for industry should be granted. The resolution was stiffened by the omission of the word "ultimate" and the addition of the word "finance." In reopening the discussion in the afternoon Sir Max

Muspratt threw a bone of contention into the Conference by expressing blunt disagreement with the commission's findings on the distribution of wealth. With this qualification, however, Sir Max commended the report to the earnest consideration of all Christians.

One of the best discussions of the week followed upon the resolutions: (1) demanding an adequate wage as a first charge on industry; (2) declaring that the evils of unemployment are morally intolerable, and (3) condemning extremes of wealth and poverty. Speech after speech on a very high level was made. The Rev. Will Reason aptly epitomized the spirit of the discussion when he said it was a question whether they were to have the dynamite which would blow things up or provide a dynamo which would give the power and the right direction to the insurgent mood of the time. Bishop Gore, who was given a great reception—the audience rising to greet him—closed the session. Dr. Gore spoke of "The Christian Churches"—a term which he seems to have assiduously avoided using before. He said he hoped no one would look to the personal philanthropy of wealthy employers as a solution of our economic problems. Justice between the three factors—capitalist, labor and consumer—was the only solution. It was impossible to be present at the Conference without a sense of awe, even a sense of fear. It was the consummation of long years of labor and thought.

Politics and Citizenship

Even on the fifth day of the deliberative sessions there was scarcely any perceptible reduction in the attendance of the delegates. The Rev. Hugh Martin presided in the morning, when Politics and Citizenship were under consideration.

The report of the Commission on Politics and Citizenship is a compact little volume of 110 pages, in which the State, representative government, class divisions, local government, Christianity and the Press, and the Christian and the duty of social service are discussed. The section dealing with the Press (*i. e.*, the newspaper) recognizes that it is the most influential factor in the adult life of the country. An ideal newspaper, with impartial news columns, which would exercise a restraining influence upon popular passion in times of international crises, and which would not allow the advertiser to control its editorial policy, is adumbrated. "The ideal paper would pride itself upon its accuracy, fairmindedness and devotion to the public good." The report notes that the Press falls short of this ideal. The modern newspaper is a commercial enterprise demanding a large capital supplied by investors who seek a return for their money. The editor is a trustee for the shareholders; he is under obligation to earn dividends, and . . . the journalist is tempted inevitably to take the line of least resistance to secure readers. The tendency of news and propaganda to become confused is noted, and to exclude news unfavorable to one's opinions is a not unnatural inclination. "Great is the power of the 'suppress,' as Lord Northcliffe once called it." The way of advance towards the ideal Press is by the path of education and by the obligation being laid on Christians to support those papers which seek to uphold a higher ideal. The commissioners compress their conclusions into a short series of recommendations:

(1) Recognizing that, as the State is ordained by God, Christians ought loyally to accept its obligations and the duties of citizenship. The authority of the State ought only to be challenged in the name of God; (2) insisting that there can be no class distinctions in the Church, and the Church must use its influence against any recognition of class distinctions which might offer an obstacle to true social communion; (3) that the Church should keep before all Christian congregations the call to national service in national and local politics, and that Christians should foster public opinion which will no longer tolerate the undue prominence given in the Press to sensational details of the divorce court and of sordid vice, the incentives to betting and gambling, the vulgarity of much advertising, and the exaltation of false values which at present largely distorts much in modern journalism and magazines.

This report was introduced by Lord Eustace Percy, who observed that Copec would miss its purpose if it merely added to the strife of tongues existing in politics to-day. What the political world needed from them was rather a clear witness to their faith. As Christians their hope for mankind was not centered in the State. Their hope was nothing less than the redemption of man's whole nature. Nearly everywhere the State had either risen and cast out the Church or had pushed it quietly aside. So to the modern mind there was something vaguely illiberal in supposing that political wisdom is dependent at all directly upon divine guidance. Lord Eustace argued that to bring a just order out of the prevailing chaos they should labor, not for some spectacular religious revival to stoke up political energy, but by the quiet and clear-sighted performance of social duties enjoined upon Christians by the writers of the Epistles. In quietness and confidence would be their strength. Principal J. W. Graham, of Manchester, put in a firm protest against the declaration of the report that "the state is ordained by God." Did that apply in Russia to the Czardom or to the Bolshevik State? Mr. Graham moved an amendment which the Conference referred to a sub-committee. This produced an agreed resolution that

> The purpose of the State is to bind men together in a justly ordered social life, and its authority ought to be generally accepted by Christians. The duties of citizenship are a sacred obligation for Christian people. The authority of the State is limited by its function, and ought to be challenged by the Christian conscience only in the name of God. Christians should be willing, while their struggle lasts, to spend, and be spent, in its service.

The discussion of the Press was limited to two speeches—one by Mr. Minee, who went from the Press table to the rostrum—and was hardly adequate to the subject.

Social Function of the Church

Among those responsible for the commission's report on the Social Function of the Church are the Bishop of Litchfield, Dr. Vernon Bartlett, Dr. Arthur Dakin, the Rev. P. T. R. Kirk, Mr. H. A. Mess, the

Rev. Thomas Nightingale, the Rev. Malcolm Spencer, and the Rev. W. J. Wray. The commission interpreted its reference as "to consider how, by its life, its worship, its teaching, the Church can help to interpret and translate into reality the social principles which are found in the Gospel of Christ." In short, this commission reports on the social application of the Gospel. Its report of 265 pages covers a very large field, and will probably come to be regarded as one of the abiding legacies of Copec. Necessarily it has political aspects, and these will provoke discussion—which will be all to the good. The main body of the report defies the press writer to condense even its general tendency into a few lines, but the principal recommendations may be indicated. The Christian solution of social problems is declared to be a part of the Church's task, for the truth of the Gospel provides a regulative standard for conduct in every realm of life. "It offers the Christian a salvation which makes him a transformative person in society. As the Church influences the personal conduct of its members, it can suitably influence also their social conduct." Suggestions are made for the training of the ministry in sociology to meet the need for leadership in Christian social thought and action. "In public worship," says the report, "we wish to see a marked, but still most carefully guarded, increase of explicit reference in worship to the social life of mankind, the ideals towards which we should press and the evils which we should put away in a community aspiring to be Christian."

A Foreign Missionary Supplement, signed by the Rev. Frank Lenwood, stresses the intimate concern of the Church at home with social and religious problems abroad, and indicates how evil social conditions at home react on the East. It should be "the declared policy of a mission to call men away from the lust for acquisition and lead them in a Christian campaign for fellowship."

During the sessions allocated to the Social Function of the Church some sharp criticism of church methods found expression. One constructive note was struck by Professor Moberly, who urged the need of a complete newly thought out theology which could be presented with certainty.

At the close Dr. Frederick Lynch, of the Church Peace Union (U. S.), and Archbishop Soderblom, of Upsala, spoke on the World Conference on the life and work of the Church, which is to be held at Copenhagen in August, 1925, and will bring the thought of the Universal Church to bear on the topics which Copec had been considering.

On Saturday morning, at the final session, a Copec Continuation Committee was set up, and a manifesto was authorized summarizing the main conclusions of the Conference.

Our Prayers Together

Saturday, May 24

O Lord, our God, so little loved, so little served, save us from living loveless and faithless lives. Bring us back, O Thou Shepherd of Souls, from foolish and selfish ways, and let us wander no more. So reconcile us to Thy holy and blessed will that Thy law may be our delight, Thy statutes our songs, and duty and service and sacrifice be one with joy. Give us wisdom and strength to meet and bear and use aright all the circumstances of our days, that we may be trained by life to make melody in our hearts unto the Lord. O Thou in whom there is eternal peace and harmony, win us and all men to the obedience of Jesus Christ who did Thy perfect will perfectly. *Amen.*

John Hunter.

Sunday, May 25

Lord of the wind and wave, by whose unchanging law nature is governed, help me to journey bravely through Thy world. I ask no more that Thou shouldst turn the tide and the breeze to favor me, for Thou hast other ships upon the sea, and other pilgrims on the earth, whose ways are not mine. But give me a heart to take the weather as it comes; and, whether I must face the gale or travel with the wind, teach me to go foward steadily and cheerfully, and bring me home at last for Christ's sake. *Amen.*

Henry Van Dyke.

Monday, May 26

Heavenly Father, give me the courage never to be content with things as they are, or myself as I am; but ever to welcome Thy call to progress and reform. I like to do things I can do easily because I have done them before; Thou art ever calling me to do new things, for which I have no ready-made aptitude. I like to do things which everybody will approve, because they are familiar; Thou art ever calling me to do new things for which the world is not quite ready, and therefore at the outset are doomed to fail. Give me the brave heart to rise above the cowardice men call conservatism, and to obey Thy call. When Thy clear orders come, doubly attested by manifest duty without, and the stirring of latent power within, then may I have the courage which implicitly obeys, counts no cost and fears no foe, and leaves results entirely in Thy hands. *Amen.*

William DeWitt Hyde.

Tuesday, May 27

O Thou Giver of every good and perfect gift, help us to turn aside from our customary cares and compose ourselves as in Thy presence. Assured that Thou dost provide for our welfare, may we live in harmony with Thy blessed will. May it be our joy to become what Thou wouldst have us be in Thy wise purpose. May we so use our talents and opportunities as to attain to our highest life as we shall see it in Thy light. And through all life's vicissitudes may we have a heart of good cheer for each morrow. *Amen.*

Benjamin R. Bulkeley.

Wednesday, May 28

O Thou, who hast given us all things, really to enjoy, give us grace, day by day, to treasure up in memory's store-house the truth Thou wouldst have us see and with which Thou hast garnished our pilgrim pathway, and give us strength to perform all the day

Thou wouldst have us do so that we shall be richer for having lived in this Thy world and the world shall be richer for our having lived in it. *Amen.*

P. S. Henson.

Thursday, May 29

Heavenly Father, by whom all things were made, help me to see in all the glory of Thy wonderful world some dim foreshadowing of the splendor of Thy presence, and grant that, as I lay me down to rest to-night, my soul, filled with the beauty of this material universe, may gain in quiet communion with Thee some deeper insight into Thy love so that I may be more fit to dwell with Thee. *Amen.*

Robert H. Gardiner.

Friday, May 30

Heavenly Father, we rejoice in that inner vision which makes us superior to anything that can happen in the world about us; which enables us to see the summer when it is winter, to see the sun when the clouds are thick, to think of daffodils, clover blossoms and violets when the rain is falling. Help us to look with eyes of faith beyond all failure, all misfortune, all threatened disaster, to the finer and larger ends of life. Lead us on with hope. Build us up in righteous purpose and crown our lives with peace. *Amen.*

George L. Perin.

Selected from "The Optimist's Good Night," by Florence Hobart Perin, by permission of Little, Brown & Co., publishers.

* * *

THE DISCIPLES' CREED

THE following statement in the form of a creed was written by one in deep distress over the conflict now going on in the Churches over differences about what seem to him unessential doctrines in the creeds, absorbing the time and energy of the Churches in appalling measure, at an hour when the suffering world is crying for the practical application of the teaching and spirit of Christ as never before. He pondered anew upon the historic creeds, the Apostles' Creed so-called (the Apostles never heard of it; it was written centuries after them) and the Nicene Creed, around which the battle rages in the Episcopal Church especially. They were the official creeds of millions, in many churches, who are carrying on this devastating controversy, while half Europe, stretching out her hands to us, is in chaos and millions of her people are starving. What was the matter? It came to him in a flash. How was it possible that he had never thought of it before, that he had not thought of it all the time, when in the past, with his fellow Christians, he had gone on reciting the creed, in language foreign and unreal to the religious life and thought of almost all of them? The creed was *absolutely silent about the life of Christ.* It passes directly from his birth to his death—"He was born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead and buried"—with no word whatever concerning himself, his teaching, his good works, his love and influence and presence among men. It was incredible.

Such were "the creeds of Christendom," in proportion and in purport the very perversion of the gospels; and we are now seeing what, perpetuated beyond the age when they were honest and the best that men could say, they have brought us to.

What is the cure? The cure is *the life of Christ.* If contending Christendom would pause and seriously contemplate the life of Christ, the life of Moscow and Berlin, of Paris and London, of New York and Chicago must surely be transformed. The great miracle, when the talk is of miracles, is that Christ's gospel has survived at all, and survived with growing clearness and power, in the hands of millions of contentious, bigoted, and blind apostles. It is because of other and multiplying millions of disciples who have had hearts to love, minds to reason and eyes to see. Christ's religion is not simply a sermon, although the greatest of sermons, but a life. Our Bible itself is not chiefly, like other Bibles, moral disquisition, but history and biography; and this is conspicuously true of the gospels. The theological world has written and recited creeds; but Christ "wrought with human hands the creed of creeds." There is nothing but this life, nothing but the spirit of Christ, that can save the world to-day. If some Christians will still have a creed, let it be the simple story in brief outline of Christ's life, not in the language of Nicaea, but in the words of Christ himself and his disciples.

With this thought there came at once to the writer the expression. It wrote itself. He lets his friends print it, in the hope that a thought which helped him may help others. He called it the Disciples' Creed; but every true disciple is an apostle, and the primary duty of the Church is the missionary duty.

> I believe in God, the Father Almighty, Maker of heaven and earth; in whom we live and move and have our being.
>
> And in Jesus Christ, His Son, our Lord; who was born of Mary; grew up with the poor and with the prophets, increasing in wisdom and in favor with God and man; was baptized with the Holy Spirit; was tempted as we are, yet overcame temptation; called all men to repent, and to follow him in love of God and of their neighbor; he went about with his disciples doing good; he showed men the Father; healed the sick; gave peace to the troubled; and preached the gospel of the Kingdom of God, whose field is the world. He was hated by priests and Pharisees, was persecuted and crucified. His spirit rose, and liveth and worketh evermore.
>
> I believe in the Holy Spirit of truth, the Comforter, which shows the ways of God to men, and will guide us into all truth.
>
> I believe in the Holy Church of the Disciples and friends of Christ, who shall bear this truth, peace and good will to all mankind; in the communion of saints; the forgiveness of sins; and the life eternal.

* * *

OUR CHURCH FIRST TO CONGRATULATE THE A. A. S. W.

THE *Compass*, the official organ of the American Association of Social Workers, quoted some months ago, from the 1923 Report of the Massachusetts Universalist Social Service Commission, the whole paragraph which congratulated that new American professional body on its organization. The *Compass* declared this recognition to be the first from any religious organization in America. The paragraph referred to is as follows:

"Profession of Social Workers: We are pleased to note the recent organization of the American Association of Social Workers. We rejoice in this movement of standardizing social service as a distinctive profession in American life. The service field of this new profession is very near akin to that of the usual liberal ministerial and lay church work. The chairman of this commission, who is a charter member of the A. A. S. W., will be pleased to confer with those who would, if possible, qualify for joining. We congratulate the A. A. S. W. on its aims and activities and we wish for it the greatest success in every direction. The members of this new body and of our liberal church people should find themselves, and probably will find themselves, making a very similar approach to social problems. This will be increasingly true as between all social workers and religious leaders. We note that our colleges are already adapting courses to the demands of social service as a profession or part time church activity, and our own schools appear to be tending in the way of fitting our young ministers for social work as a part of their church leadership in any community."

Philip Klein, the Executive Secretary of the A. A. S. W., has also written to congratulate the Director of the Department of Social Welfare, and to express "satisfaction gained from the fact that the Universalist churches of America have taken the prospective, forward-looking step of recognizing in a formal way what I suppose has been for a long time the feeling of those members, that the churches have a fundamental interest in the modern social work movement of our country."

* * *

THE INNESS PICTURES

To the Editor of the Universalist Leader:

My husband and I were among the favored few invited to the unveiling of the triptych which Mr. Inness presented to our Universalist Church of the Good Shepherd in Tarpon Springs. It was a most unique occasion. We were eagerly looking for the account which we felt sure would be in the *Leader*—and finally it came, but it was so entirely inadequate that I made up my mind to register our disappointment at "headquarters." Of course I do not know why such a meager description was given. I should suppose that ample copy would have been sent to you. Very likely you people in the North do not wholly realize what a tremendous hold the Evangelical Church has here in the South and what a struggle a liberal organization has to be recognized even. The widespread notices hereabouts of Mr. Inness' gift have done more to bring Universalism to the front than any other factor; and his gift will continue to be a big factor—for the little Tarpon Springs church is a mecca for hundreds of tourists, and one can hardly see those beautiful pictures without at least wondering what the faith could be which inspired them. It seems to me that for the services rendered by Mr. Inness just recognition was not given by our church paper.

My interest is not local, as I am a Northern woman, brought up in the Universalist Church, a daughter of W. W. Spaulding of Haverhill and grandniece of the Rev. Alonzo Ames Miner.

Faithfully yours,

Marjorie S. Renfrew.

We regret that the Tarpon Springs people and other Universalists feel that the account published in the *Leader* was inadequate. We have received a number of letters similar to the above from Florida and from people who have been in Florida.

Just what more can be done about it? We have corrected all mistakes to which our attention has been called. The prominence given to an article in the make-up depends on conditions in a newspaper office with which every editor is familiar and which vary from week to week.

We are not a perfect editor, nor is the *Leader* a perfect paper, and all we can do is the best possible under the circumstances and let it go at that.

The one thing which must not be obscured is emphasized by this letter. The Inness gift is a notable thing in our denominational history. The story of the unveiling with its merits or demerits is past history. The Tarpon Springs Church and the paintings are there and it is for all of us to make visitors more and more realize the privilege of seeing this shrine.

* * *

A LETTER FROM MR. TINKHAM

To the Editor of the Universalist Leader:

I have read your editorial entitled "Impulsive Mr. Tinkham" which appeared on page 4 of the April 26 edition of the *Universalist Leader*.

Enclosed is copy of correspondence between Rev. Charles S. Macfarland and myself with my remarks thereon as delivered in the House of Representatives on March 13. If you will do me the honor to read my remarks you will see that I make a careful distinction between the Pilgrims and the Puritans, a distinction which is sustained by the more careful of research scholars and the more profound of historical writers and which meets squarely Dr. Macfarland's statements.

You will note that my opposition is entirely to Churches as organizations attempting to influence legislation and public policy in relation to political affairs. If you will review history, consult your own better judgment, and look forward, you must eventually agree with me.

I notice upon the same page with the editorial to which I have reference an allusion to the Japanese situation. It may be of interest to you to know that I am in complete accord with your position that the action of Congress was without justification, indefensibly offensive in national manners and provocative in its tendency towards a future war. I was one of the few who voted against this measure.

Very truly yours,

George Holden Tinkham.

* * *

SOCIAL WELFARE DEPARTMENT COMMISSION

The Director of the Department of Social Welfare has asked a number of representative leaders to serve with him on a commission, to advise with him and with the churches and people, and to co-operate, as opportunities may develop, for the greater effectiveness of the common cause. Following is the membership of the Commission:

1. Social Reform: Dr. F. O. Hall.
2. Social Agencies: Dr. Frederic W. Perkins.
3. Education and Publicity: Dr. John van Schaick.
4. Vital Statistics: Dr. LeGrand Powers.
5. Social Research: Prof. Clarence R. Skinner.

6. Charities and Family Welfare: Rev. C. P. Hall, Superintendent of Pawtucket Associated Charities.

7. Health: Dr. Donald B. Armstrong, assistant secretary Metropolitan Life Insurance Company and executive officer National Health Council; Prof. Emily Dinwiddie, of George Washington University, Consultant Mental Hygiene Clinic.

8. Child Welfare: Miss Jennie Lois Ellis.

9. Prisons: Rev. U. S. Milburn.

10. Boys' Clubs: Rev. Roger F. Etz.

11. Girls' Clubs: Miss Mary F. Slaughter.

12. Young People: Rev. John M. Ratcliff and Granville Hicks.

13. Women's Societies: Mrs. L. H. Wheeler.

14. Men's Clubs: Victor A. Friend.

15. Playgrounds, Recreations, Dances: Dr. Frank D. Adams, Rev. E. W. Whippen, and Mrs. Eva Whiting White, Director of Boston Community Service and Principal of Simmons School of Social Work.

16. Economics, Industrial Progress, etc.: Arthur Nash, Dr. Arthur W. Grose and Rev. Henry B. Taylor.

17. Law Enforcement and Temperance: Rev. Harry Adams Hersey.

18. Immigration and Americanization, to be chosen.

19. Civil Liberties: Rev. Stanley Manning.

20. Forums and Co-operative Movements: Dr. Harold Marshall.

21. City Planning and Housing: Dr. F. W. Betts.

22. Rural Centers and Country Planning: Henry Israel, executive secretary American Country Life Association and of National Council of Agencies for Rural Social Work; Rev. Edgar R. Walker, and Rev. Hannah J. Powell.

23. Civic Centers: Prof. F. A. Cleveland, Department of Citizenship Boston University.

24. Neighborhood Service and Community Fellowship: Mrs. Tilda B. Einstein, director Attleboro Community Fellowship Neighborhood Service, and Miss Imogen Poole, resident director of Dr. Shutter's Minneapolis Unity Settlement.

25. Schools, Colleges, Institutes, Theaters, etc., to be named.

Others: Dr. Edward T. Devine, former president National Conference of Social Work, Joseph L. Sweet, Dr. Owen R. Lovejoy, secretary National Child Labor Committee, Rev. Fred A. Moore, Dr. George E. Huntley, Dr. Payson Smith, Massachusetts State Commissioner of Education, and Dr. John Clarence Lee.

Letters addressed to any of these will be forwarded from the office of the Director. All denominational officers are *ex officio* members of the commission.

* * *

MAY CALENDAR OF THE DIRECTOR OF SOCIAL WORK

May 1. New York City Conferences of Secretarial Council of Denominational Social Service Secretaries, of Church and Social Service Commission of Federal Churches of Christ, with Executive Secretary of American Country Life Association, and with members of our Department Commission.

3. Address at funeral of Rev. Ellen G. Gustin, American Social Welfare pioneer.

4. Morning discourse, "The Larger Faith and Social Welfare," Washington, D. C., the first Sunday message at center of world's social and civic liberalism. Evening conference with minister and official board of Baltimore church, planning for week's visit in autumn.

6 to 8. National Conference of Community Church Workers of America, at Grace Chapel, Oakmont, Philadelphia. Conference with Rev. Herbert E. Benton, arranging for week's visit to Church of Messiah in autumn.

9. At Universalist Headquarters.

11. Preaching at Gloucester, Mass., second Sunday message at shrine of spiritual and social liberalism.

13. Address and Round Table at Gloucester banquet of church people and city social workers.

14. Address at Connecticut State Convention, Hartford.

15. Address at Rhode Island Conference, Cumberland Four Corners.

18. Sunday morning discourse at Church of Our Father, Pawtucket, R. I.

19. Address, "Interdenominational Co-operation in Social Work," at Unitarian Fellowship for Social Justice.

20 to 22. Massachusetts State Convention, Attleboro, with meeting of state members of Department's Commission on 21st and address on 22d.

25. Address and Round Table on "The Rural Church Center," Cumberland, R. I.

30. Memorial Day Oration at Attleboro, Mass.

Other days at Universalist Headquarters.

The Director hopes to be of the best possible service to the greatest possible number and will welcome inquiries and invitations from the field.

* * *

MEETING OF THE BOARD OF TRUSTEES

The Board of Trustees of the Universalist General Convention met at the Hotel Commodore, New York City, May 5 and 6. There were present Dr. John Murray Atwood, President, Louis Annin Ames, Dr. Frank D. Adams, Hon. Roger S. Galer, Dr. Lee S. McCollester, Dr. Henry R. Rose, Dr. Vincent E. Tomlinson, Mrs. Josephine B. Folsom, Dr. John Smith Lowe, General Superintendent, Mr. A. Ingham Bicknell, Treasurer, and Rev. Roger F. Etz, Secretary. Dr. Joseph Fort Newton and Rev. John Sayles were visitors during the session.

An outline of the business of interest follows:

1. Heard reports of the Chairman, Secretary, Treasurer and General Superintendent, all of whom presented problems and suggestions for their solution.

2. Made special order for consideration the report of the Council of Executives regarding the reorganization of the denomination, adopted this report and with a few amendments referred it back to the Council for further consideration.

3. Voted to stand back of the Y. P. C. U. and the General Sunday School Association financially during the coming year even though the appropriations from the Million Dollar Drive expire this year.

4. Heard reports of notable progress being made in many of the mission points of the Convention: St. Paul, Minn., reopened and regular services re-established; Miami, Florida, a church house purchased and plans under way for the erection of the Bisbee Memorial Church in the future; St. Petersburg, Florida, a second lot bought next to the one already owned, plans under way for a new church; Lakeland, Florida, plans laid for purchase of lot for a church site; Oakland, Cal., a lot purchased and plans laid for a new building to begin at once; Grand Rapids, Mich., plans for resuming work on full time next fall with settled minister; Chicago, Ill., North Shore, progress with settlement of new pastor to carry on to completion good work started recently. New Church of the Mediator in Providence, R. I., reported. New church organization started in Locke's Mills, Maine, by the pastor of the Bethel church, Rev. W. W. Wolfe, and several churches reopened in Ohio through the efforts of Rev. W. R. Rowland and Rev. John Price.

5. Voted to ratify the appointment by the Cabinet of the following as members of the Commission on Foreign Relations and World Peace: Rev. Herbert E. Benton, chairman, Rev. Frank D. Adams, D. D., Rev. John van Schaick, D. D., Mrs. Henry I. Cushman, and one other to be appointed representing the Commission on Social Welfare.

6. Voted to order the Campaign Committee to speed up the Financial Campaign, securing such help as they need to make it successful, at the same time challenging all of our churches to redouble their efforts for success.

7. Received and accepted with regret the resignation of Rev. A. Gertrude Earle from the Board of Foreign Missions and appointed Rev. Fred A. Moore to fill the vacancy created.

8. Heard a report from the Committee on Comity and Church Unity outlining conferences held with representatives

of other denominations looking toward a closer fellowship and co-operation with them; approving in principle the movement of All Souls Church in Cleveland for a merger with the Mayflower Congregational Church if practical plans can be worked out.

9. Voted to refer to the Cabinet with power the putting of a representative man into the field to find suitable recruits for the ministry.

10. Voted to underwrite the establishment of the Ministers Pension Fund by setting aside $25,000 of our permanent funds and to secure additional funds during the next five years sufficient to make the plan a reality.

11. Voted to refer to the Cabinet with power a plan to use Dr. Joseph Fort Newton as a preacher representing us in many of the colleges and universities of the country in connection with the John Murray Lectureship.

12. Sent greetings to Mr. Hutchinson, absent because of ill health, Dr. Tilden, absent because of the illness of Mrs. Tilden, and to the former General Superintendent, Dr. McGlauflin, and Mrs. McGlauflin, both of whom were reported ill.

13. Voted to send a message of appreciation to Mr. George Inness, Jr., for the gift of three fine paintings to our church in Tarpon Springs, Florida.

14. Voted to appoint Dr. Atwood, Dr. Adams and Mr. Etz to act for the Convention and Dr. Betts and one layman to act for the Syracuse parish in arranging for the Convention session in October, 1925.

15. Appointed Dr. Lowe as a member of the nominating committee for the Ferry Beach Park Association annual meeting.

16. Voted approval of the acts of the Treasurer and Chairman of the Finance Committee in reinvesting funds to secure a larger income for the work of the Convention.

17. Adopted a new set of rules for the government of the Board.

18. Adjourned to meet in October.

* * *

THE PARABLES OF SAFED THE SAGE

The Decorations and the Unexpected Wedding

There was to be a Wedding at Eight of the clock. And the Bride's Family had gotten things up Regardless. For it was their Only and Beloved Daughter who was to be Married, and they loved her. And they spent a Lot of Money on Decorations. And the Altar of God was a Bower of Roses within the Temple.

And about Four of the clock, the Preparation was all Finished. And the Decorator and his Assistants went their way. But the Organist was practising for the evening.

And there drave up a Bran New Automobile, and two folk emerged, and said, We desire to be Married. And they produced a Marriage License on which the Ink was Hardly Dry.

And the man said unto me, Fear not the newness of it. It is all right. We live in a city an hundred miles from here, and I am a Dealer in Automobiles. And I buy them F. O. B. Detroit, and they are shipped in carload lots to the great city. And I come hither when I have a new car to take home, and I drive it home from here, and save freight. And we have long known each other and have determined to be married; and last night I had a wire that a new car was in the City for me, and we came on the train to the City, and I got my Car and my License, and when we are married, we shall go on our way rejoicing.

And I went with them into the Temple, and I spake unto the organist, and he Practised the Wedding March for them to come in, and I married them before the Decorated Altar.

And as they left, he said, I have heard much of thee, that thou art a Famous man and that thou treatest folk well who come unto thee, but I never expected anything like this.

And they went away happy.

And four hours later the Big Wedding came, with the White Kid Gloves, and the Flower Girls and the Many Maids and Ushers, and the Decorations showed not one wilted petal on account of the joy which they had already given to another couple.

Now I considered this matter, and I looked about in the world, and considered how many men had Planted flowers in their Front Yards, which cost me no Labour, but which I do enjoy; and I feel like going up to their Door, and ringing their Bell and thanking them. And I considered how God made this World a Long Time Ago, and did most of the Decoration for Other Folk, at least in part. But I find myself here, with the Decorations and the Music, and I am sufficiently Wise to Go Down the Aisle of my Mortal Pilgrimage with a Glad Smile, both for that which hath been Specially Prepared for me and for the good things which I share with others. And I hope to leave the situation not one particle the worse for those who are to tread the Aisle after me.

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JAPAN MISSION

Contributions Received by General Convention for the Six Months Ending March 31, 1924

California:		
Long Beach	$ 5.00	
Oakland	50.00	
Pasadena	9.00	
Pomona	3.00	
Riverside	75.00	
Santa Ana	10.00	
Santa Paula	24.59	
		$ 176.59
District of Columbia:		
Washington	145.09	
		145.09
Florida:		
Terra Ceia	5.00	
		5.00
Georgia:		
Livonia	2.00	
Mulberry	10.00	
		12.00
Illinois:		
Chicago, North Shore	13.00	
Chicago, Redeemer	50.00	
Chicago, St. Paul's	94.90	
Elgin	75.00	
Galesburg	25.35	
Hutsonville	5.00	
LeRoy	6.25	
Sharpsburg	5.00	
		274.50
Indiana:		
Waldron	4.00	
		4.00
Iowa:		
Mitchellville	20.76	
		20.76
Maine:		
Bethel	20.00	
East Sumner	1.35	
Guilford	36.35	
Gardiner	40.00	
Lewiston	5.00	
Norway	35.00	
Paris, West	30.00	
Portland, Congress Square	100.00	
Portland, Messiah	35.00	
Sangerville	10.00	
Skowhegan	5.00	
Winthrop	5.00	
Yarmouth	6.80	
		329.50
Michigan:		
Decatur	5.00	
East Liberty	15.00	
Farmington	5.00	
Horton	20.00	
		45.00

Minnesota:		
Minneapolis, Redeemer	270.00	
Viola	2.00	
		272.00
Massachusetts:		
Arlington	75.00	
Attleboro, Murray	358.00	
Attleboro, North	100.00	
Boston, Charlestown	60.25	
Boston, Roxbury	150.00	
Brookline	109.00	
Cambridge, Porter Square	45.00	
Eastham	5.00	
Essex	15.00	
Everett	100.00	
Fitchburg	100.00	
Franklin	274.13	
Greenfield	1.35	
Hardwick	15.00	
Haverhill	100.00	
Lawrence	153.00	
Leominster	15.00	
Lowell, Grace	31.25	
Marblehead	12.00	
Marlboro	18.47	
Medford, First	50.00	
Methuen	26.35	
Monson	45.00	
Newtonville	20.75	
Norwell	15.00	
Orange, North	12.00	
Orleans	20.00	
Peabody	35.00	
Quincy	15.00	
Salem	101.35	
Somerville, West	30.00	
Wakefield	19.43	
Waltham	75.00	
Westminster	10.00	
Worcester, First	225.00	
Weymouth, First	6.50	
Weymouth, North	25.00	
		2,468.83
New Hampshire:		
Dover	40.90	
Kensington	10.00	
Kingston	10.00	
		60.90
New Jersey:		
Newark	150.00	
		150.00
New York:		
Binghamton	25.00	
Brooklyn, Our Father	150.00	
Canandaigua	25.15	
Dansville	2.50	
Dolgeville	47.35	
Henderson	4.00	
Hornell	20.06	
Hamlin	5.00	
Little Falls	6.65	
Morris	15.00	
Perry	65.00	
Salisbury Center	11.80	
Southold	15.00	
Syracuse	50.00	
Winthrop	6.50	
		451.01
Ohio:		
Bellville	9.37	
Cincinnati	105.00	
Springfield	2.00	
		116.37
Pennsylvania:		
Girard	32.00	
Philadelphia, Messiah	185.00	
Scranton	157.00	
Tidioute	3.00	
State Church	10.00	
		388.40
Rhode Island:		
Providence, East	46.50	
Providence, First	200.00	
Valley Falls	18.00	
Woonsocket	152.35	
		416.85
Tennessee:		
Chattanooga	4.87	
		4.87
Texas:		
Harlinger	4.00	
		4.00
Vermont:		
Ludlow	4.00	
Rutland	30.84	
St. Johnsbury Center	8.25	
Springfield	18.25	
Tunbridge	2.00	
		63.34
Wisconsin:		
Honey Creek	5.00	
La Crosse	15.70	
		20.70
Canada:		
Halifax	11.58	
North Hatley	5.00	
		16.58
General Sunday School Association		150.00
		$5,596.29

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A GOOD STORY FROM OREGON

A preacher in Oregon is so alert on the question of international peace that he is constantly employing new methods to bring the subject to the attention of his church. Recently he held a symposium on the Bok Prize Peace Plan. A doctor, a judge, a business man and a preacher presented their views regarding it, after which a ballot was taken. An overwhelming majority of the members voted for it. On another evening a prominent man spoke on the League of Nations, another on the World Court, a third on the Bok Plan and a fourth on Isolation. At the close of the addresses a vote was taken on these several plans. The League came first, the Court second, the Bok Plan third and only three or four were in favor of isolation.

This man is in striking contrast to a group of preachers who were recently canvassed in a town with a view to a meeting to be held in their city to consider the World Court and international relations. One preacher said that he would be in the midst of a revival in his church at the time suggested for the meeting, and that saving souls was much more important than either a World Court or a League of Nations. The other members of the ministerial group agreed with him and it was voted not to have anything to do with the meeting on that particular day. It is important to save souls, but it is equally important to prevent or abolish war. What is the good of saving souls if demagogues and autocrats and cliques of diplomats can plunge the world into war? Is it not rather tinkering with the Gospel to limit it to personal salvation, ignoring the necessity for national and international salvation from the sin of selfish greed? Does not the attitude of this group of ministers speak for many thousands who hold a similar view, and is it not at least a partial explanation of the impotency of the Christian Churches to prevent such a stupendous cataclysm as that of 1914?—*Federal Council Bulletin.*

Young People's Christian Union

Conducted by Granville Hicks

A BICYCLE FOR MR. STETSON

Not long ago Rev. Clifford Stetson wrote from Japan that he would be able to make good use of a bicycle in his trips about the city. Miss Marion Griffith, superintendent of Missionary Education, communicated with the Board of Foreign Missions, and was given permission and encouragement to endeavor to raise the money for the wheel among members of the Y. P. C. U. An appeal has now gone forth, asking each Union to contribute one dollar or more to buy a bicycle and send it to Mr. Stetson.

The success of this undertaking should be beyond question. Mr. Stetson is a former president of the Union, is well known to many Unioners, and is in part supported in Japan by contributions from the Y. P. C. U. The last convention which he attended was at Worcester two years ago, just before he left for the mission field. At that time the delegates pledged to him the support of the organization. News of his arrival in Japan and accounts of his work there have been eagerly read. Interest in Clifford Stetson, in many senses of the word a Y. P. C. U. missionary, is keen, and the money should be immediately forthcoming.

* *

JUNIOR DRAMATIZATION

Out in Akron, under the capable leadership of Miss Ruth Owens, the Junior Union has been doing remarkable work, described as follows: "A Junior appointed beforehand has charge of the opening service and a sergeant-at-arms has entire charge of all arrangements in the place of meeting. The most careful working out of details is insisted upon and secured. When the opening service is finished, work is begun on dramatization. When the Junior workers are starting a new story, one of them tells the story as arranged from the Bible. The children are then allowed to make suggestions. They divide the story into acts, and then play the parts, giving the meaning entirely in their own words. They are never given assigned parts. The whole idea is to train the children to know the Bible story by actually interpreting the characters themselves. Each person as a rule plays every part before the drama is laid aside. A cast is then selected to present it to all the departments of the Sunday school."

This plan, which has been highly successful in Akron, has been tried in many Sunday schools, and is recommended by such authorities as Dr. Soares of the University of Chicago. Although it has been used in many Sunday schools of the denomination and has been tried in a few Junior Unions, it has not been a regular part of Junior work and no provision has been made for it in the Junior literature. Its possibilities, however, have been recognized by Miss Edna Bruner, the new Junior superintendent, and she has strongly endorsed its use.

While it would be unwise to use dramatization all the time, it should be introduced more generally. Many of the topics for next year are well adapted to this method, and the Junior devotional helps in *Onward* will contain suggestions for development along this line. In addition it may be possible to issue a pamphlet on the subject next fall. At one time it was hoped to issue two sets of topics this year, one especially arranged for dramatization, but this was found to be inadvisable at the present time, although another year it may be done.

Perhaps the most interesting aspect of this consideration of a new element in Junior work is that it shows a desire to make the work accord with the most approved pedagogical methods. The Junior Union presents a problem which differs in many respects from the problems raised by the Senior Union, and to be made effective it must be carried on by trained superintendents. Much depends upon the people who have charge of the work for the organization as a whole, for it is for them to encourage experimentation and to bring its results to the attention of local superintendents throughout the country.

* *

INTERDENOMINATIONAL CONFERENCES

Last week something was said about interdenominational conferences. This week we publish a statement from Miss Marion Griffith:

"Denominationally we seem to be lacking in leaders who have had normal school training in the department of Missionary Education, that is, people who are able to teach teachers. For this reason the department of Missionary Education of the Y. P. C. U. is stressing the need for attendance at the interdenominational conferences. Here a world view is gained which does not come so forcibly through denominational enterprises, and preparation is made for passing along knowledge to those who are to teach others in their local organizations whether in the church proper, women's organizations, Sunday schools, or young people's societies.

"As these conferences are so far reaching in their scope would it not be possible for the local W. N. M. A., Guild, Sunday school and Y. P. C. U. to combine to send at least one delegate from each church to the conference in your section of the country? The conference covers ten days each year and a course is planned for three years, the courses covering all departments of missionary education in the Church life.

"The Missionary Education Movement conferences for this year are as follows:

"Blue Ridge, N. C., June 27 to July 7.

"Ocean Park, Me., July 1-10.

"Silver Bay, N. Y., July 5-15.

"Asilomar, Cal., July 11-21.

"Lake Geneva, Wis., July 25 to August 4.

"Seabeck, Wash., July 25 or 26 to August 4 or 5.

"Further information may be obtained by writing to the Superintendent of Missionary Education of the Y. P. C. U., Marion A. Griffith, 3841 Second Ave. So., Minneapolis, Minn., or to the Missionary Education Movement, 150 Fifth Ave., New York City.

"This is important to us as a denomination, as state and local organizations, and as individuals."

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SPENDING THE SUMMER

That there are more ways of spending the summer than attending a conference or school is indicated in the May number of the Student Volunteer Movement Bulletin. There are articles about summer reading, summer jobs, and summer Bible study. All are good, the article on reading especially so. The author, Mr. George Stewart, not only recommends some excellent books but also gives some good advice about reading them. Among other things he says that it is wise to read the hardest books. "Little light comes from reading sloppily written optimistic homilies on difficulties that Nehemiah, Jeremiah, the author of Job, Plato, and Jesus wrestled against with their souls in agony."

All of us would do well to remember that, wherever we are this summer, whatever we are doing, there are always moments which can be better spent with books than in any other way. Too many people, young and old, think that summer reading must be light, whereas in reality summer is just the time to take one of the rich old classics we have been putting off reading and to master it. There can be no more profitable use of summer hours.

For the Quiet Hour

The love and foresight of an earthly father, which secures as far as may be the highest good of his child, is only a remote echo of the affection and wisdom of God. To be assured of this is the secret of perfect peace, and the inspiration of all confident prayer. In our asking, seeking, and knocking—which represent degrees of increasing importunity in supplication—we have the unfailing encouragement of the good will of our Father. Hence, however urgent our prayer, it is never to be regarded as an overcoming of His reluctance, but rather as a laying-hold of His covenanted willingness to bless. We have no need to "storm the gate of heaven" by our beseeching; for He waits to be gracious to us at all times.

J. Stuart Holden.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

RECONSTRUCTION WORK IN JAPAN

To those who attended the Providence Convention, to those who did not, but have read the report of the General Convention, and to those who did neither of the above, this is to proclaim that the women are invited to assist with the campaign for the reconstruction work for Japan.

The following recommendation was passed in the Providence Convention: "that we proceed at once to raise for the Perin-Cate House, the building of a new church in Tokyo, and necessary repairs, the sum of $100,000."

Many of the members of the W. N. M. A. were aware of needed repairs for the Blackmer Home, before the earthquake Sept. 1. Since the earthquake, the repairs are not only needed but they are *imperative.*

It has not seemed wise to launch two campaigns, one by the General Convention and another by the W. N. M. A., for reconstruction work in Japan. The Cabinet has asked that the women assist in the general campaign for the needed $100,000 and that not over $5,000 of this amount will be allotted for the repairs of the Blackmer Home.

May every woman in our faith stand back of this campaign as a whole and hasten, to the best of her ability, its completion at the earliest date possible, because the Blackmer Home is in a distressing condition. May we keep in mind that this is the center of the women's activities and it is in this house that we are housing twenty girls, three missionaries and holding the Midori kindergarten classes until the new building is completed.

We also need our church, we need the Perin-Cate House; let us stand back of the whole project!

* *

EASTER AT INMAN'S CHAPEL

The day was wonderful for weather. It was balmy but neither hot nor cold. Easter began at 5.30 a. m., for the mistress of the Manse. Officially, Easter began at 10 a. m., when a nearby ford on little East Fork, quiet and peaceful like the one on the Jordan, witnessed the baptism by immersion of Emma Burchfield, one of our fine Clara Barton Guild girls. The pastor was assisted by Mr. Holden Warren, faithful and efficient member of the church not only by profession but always by deed and moral support. The ceremony was graced by the presence of Uncle Pingree Inman, who seemed to represent "Father Inman" in person as well as thought. At 11 a. m., an Easter Sunday school of ninety-five spent an hour in real Bible study, and the kitchen of the Manse had taken on the appearance of a storehouse with the groaning baskets parked therein. At one o'clock more than 125 people stood around the laden table on the church lawn which Turvis Warren and Homer Allen, two of our young men, had enlarged to accommodate all. "Stood," did I say? Uncle James Warren, our valley patriarch, sat, the honored guest of the hour as he was later at the afternoon service. Much regret was expressed at the absence of Uncle Asbury Crawford of "a serene old age," because of feebleness of the flesh. The afternoon service at 2.30 was the finest of the kind ever held at the chapel. Sixty or seventy reverent people, so many of them "young, strong, and fine," were there. The preacher's words were few but met with a hearty response. Three new members were received, one by the baptism of the laying on of hands, two by the right hand of fellowship. One of these was the candidate of the morning, the other, an older sister, also a member of the Clara Barton Guild, who had earlier received baptism.

It was the purpose, since there is now no help in music, not to open the chapel in the evening. But the request came, "Please, Miss Powell." Forty gathered for a praise service which was a fitting climax to a truly spiritual Easter. Tired flesh was forgotten and the bow of promise for the future "arched the inner skies."

Hannah J. Powell.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

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* The Ferry Beach Sermon. We are fortunate and honored to have as the preacher of the occasional sermon at the national convention Rev. John Smith Lowe, D. D., General Superintendent of the Universalist Church. His keynote utterance on Sunday, July 6, will give a delightful start for a week of rich blessings. *

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THE PROMPTNESS OF STOUGHTON

Stoughton, Wis., gives a most remarkable exhibition of forehandedness. We have asked the schools that are not to be represented at Ferry Beach to authorize our secretary to make pledges in their behalf and many have done so. Stoughton, however, is not content with giving its proxy, but already pays its pledge. We shall hold the check so that the payment will count on our next year's finances.

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WE ARE WILLING TO WAIT

A loyal lady in Pennsylvania paid her pledge to the General Sunday School Association the other day and said, "Inasmuch as you have waited so cheerfully, I am adding five dollars for good measure." The same week a Doctor of Divinity doubled his subscription to show his gratitude for our patient waiting. For such a consideration we would show marvelous forbearance.

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SOME BOYS OF ELEVEN

Everett, Mass., has a class of Junior boys which deserves more than local fame. It is called, very appropriately, "The Live Wires." Under the leadership of its teacher, Miss Margaret Coburn, it is active in both Sunday and mid-week enterprises. It has just begun the publication of a class paper, which the members edit and typewrite for themselves. The last issue of "The Live Wire Flashes" contains, besides a history of the class and many news items, two stories, one a very brief but very intense pirate story, which gives some of the adventures of "One-Eyed Jack" and his bloodthirsty crew in lurid English that even a Poe or a Stevenson might covet.

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MRS. OBER HAS CERTIFICATES

Mrs. Frank A. Ober, superintendent of the Teacher Training Department, has issued some very handsome certificates. "Comparisons are odious," but as a matter of fact she need not be ashamed to have them exhibited side by side with those of other denominations.

Some of these certificates are for "Teacher Training" and some are for "Leadership Training." What is the difference? The Teacher Training certificates are for those students who take the courses in complete form and who pass examinations with satisfactory grades. The Leadership Training certificates are less in dignity but are nevertheless well worth having; they are granted to those who take partial courses or who do not take the examinations and they carry a specific statement of the work accomplished.

Mrs. Ober has many enthusiastic classes in her care.

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A VERDICT ON MR. TERASAWA

What kind of man is that Mr. Terasawa whose salary is being paid by our Sunday schools? Many people are asking. They will be glad to have the word of Mrs. Clifford Stetson, who is a good judge of ministers. Here's a bit from a recent letter:

"The people here seem to like Mr. Terasawa for a minister and Clifford enjoys working with him very much. He is a very bright man and does a great deal of reading and studying."

Among Our Churches

Church News and Interests

PERSONAL

Rev. and Mrs. Merrill C. Ward of Guilford, Maine, announce the engagement of their daughter Muriel to William Wallace Benjamin of Boston. Miss Ward is a member of the graduating class of Massachusetts College of Osteopathy. Mr. Benjamin is associated with his father, W. W. Benjamin, commission merchant. The marriage will take place in the autumn.

Rev. Otto S. Raspe of Waterloo, Iowa, filled the pulpit of the First Church at Cambridge, Mass., May 11.

Rev. Isaac V. Lobdell of Columbus, Ohio, has accepted a call to the pulpit of Murray Church, Attleboro, Mass., recently vacated by Rev. C. H. Pennoyer.

Rev. Arthur A. Blair of Orange, Mass., issues a book of twenty-four pages giving the annual reports of all departments of his parish. In it are the reports of pastor, treasurer, Ladies' Social Circle, the Unity Club, the Mission Circle, the Men's Club, the Sunday school and the Young People's Christian Union. It is a comprehensive, business-like piece of work.

Rev. Clarence J. Harris, pastor of the Washington Heights Universalist Church, New York City, will give three addresses by radio to "The Boys of Our Country." May 24 at 7 p. m., he will broadcast from WJZ, "The boy that's a regular fellow." June 3 at 5 p. m., he will give two talks, from WEAF, subjects, "The boy with a thousand eyes" and "The biggest 'boob' in the country." Friends of Mr. Harris are invited to listen in and send a card to the stations, if pleased. It is planned to have regular talks for boys by Mr. Harris over WEAF.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. At the annual meetings of various departments of our church held during April, gratifying reports were submitted, showing increased memberships and activities. At the annual parish meeting, a fine supper was served by the men, and pledge cards were distributed. The treasurer's report showed all bills paid and a very satisfactory condition of the treasury. Reports were also given from the Floral and Aid Society, Thimble Club, Mission Circle and church school, each showing a marked increase in activities. On Easter Sunday, at the morning service, the church was filled to its capacity. Dr. Smith's theme was "The Image of the Heavenly." The music was very fine and floral decorations attractive. At the communion and fellowship meeting in the evening thirty-two were received into the church. Our church membership enrollment now numbers over four hundred. Thursday evening following Easter the annual Fellowship supper and reunion was held. Among the prominent speakers from other states who have visited our church during the past winter have been Dr. Geo. E. Huntley and Rev. Lyman Ward of Camp Hill, Alabama. In addition to the unseen audiences who benefit by Dr. Smith's sermons when broadcast, large congregations continue to attend the Sunday morning services.

Portland, Congress Square.—Dr. and Mrs. James F. Albion, who have left Portland for Brunswick, where Dr. Albion has accepted the pastorate of the Universalist church, were given a farewell reception at the Congress Square Church on the evening of May 5. Mr. William H. Dow, chairman of the board of trustees, and Mrs. Dow assisted Dr. and Mrs. Albion in receiving, and they were greeted by more than 800 friends. Music was furnished by an excellent trio. The coffee urns and sherbet bowls were presided over by Mrs. Edward D. Hannaford, Mrs. Philip F. Turner, Mrs. George Austin, Mrs. John Winchester Dana, Mrs. Frederick Lowell, Mrs. Frank B. Cummings, Mrs. Fred Farrington and Mrs. Charles F. Ayres. James F. Marriner, in behalf of the Congress Square parishioners, presented Dr. and Mrs. Albion with a check for $1,200. Dr. Albion responded briefly but feelingly. Dr. Albion was then given a $10 gold piece from the Albion class, recently formed, Miss Elva Shackford making the presentation speech. During the evening over six hundred names were written in the guest book which Dr. and Mrs. Albion will always have for a treasured souvenir. In the spring of 1904, soon after coming to Portland, Mrs. Albion became the teacher of a small group of high school girls. In the fall the class formed a club named by Dr. Albion the Sesame, no one not a member of the class being eligible. A room was furnished and decorated, called the Sesame room, where the class and club always meet. The small class of high school girls is now a class of seventy-eight with sixty-four church members, twelve holding important positions in the Sunday school. There is always a big attendance at the class, and although the club is a social one, a great deal of charity is accomplished and they are ever ready to help in the support of the church. On April 30, the club celebrated the twentieth birthday of the class at their annual membership dinner, in the vestry of the church, with Dr. and Mrs. Albion as honor guests, and sixty-four members in attendance. At Mrs. Albion's place was a bouquet of roses with a box containing a string of pearls, the gift of the club. A large and beautifully decorated birthday cake with the name Sesame and the dates 1904 and 1924, and twenty candles, occupied the center of the table.

Massachusetts

Arlington.—Rev. Charles F. Patterson, pastor. On the Thursday preceding Easter twenty-one were received into membership and two baptized, and on Easter Sunday the church was thronged for the morning service and again in the evening at the presentation of Mrs. Cushing's "His Spirit Lives," beautifully given under the author's supervision. The Easter offering was nearly $1,000. Woman's Day was marked by a stirring address by Mrs. Mary G. Canfield on woman's work for world redemption. On the Monday following she spoke before the Mission Circle on North Carolina, from which she had just returned. Visitors from neighboring Circles were present. As a result of Mrs. Canfield's presentation of the needs in that field the Arlington Circle voted $25 for the purchase of land at Inman's Chapel and led off with $25 for the purchase of a stereopticon for the Kinston Circuit. Contributions from other Circles and from individuals quickly brought the amount to $100. Mothers' Day was marked by a family of five uniting with the church. The Men's Club has had the most successful year in its history and increased its membership nearly sixty per cent. The Sunday school, under the splendid leadership of Mr. Sam T. Cushing, has reached a high point of efficiency and attendance. The Y. P. C. U. now leads the country in Legion of the Cross increase. The Samaritan Society has held a number of very successful affairs in behalf of the projected parish house. Dr. Hall's play "Trouble on Tory Hill," first presented by men of the Arlington church, was recently presented by invitation before the Arlington Historical Society by the same cast and with equal appreciation. At the April meeting of the Boston Universalist Club Mr. Patterson was elected president.

Plymouth.—Rev. S. E. Franc, pastor. At the annual business meeting May 5 it was voted to incorporate the Christ Crusade quota as assigned by the General Convention in our annual budget. All departments presented encouraging reports. The sum of $1,500 from the Rebecca Eddy bequest was voted as a memorial to our organ fund, which now stands at $2,820. The organ committee was instructed to proceed with negotiations with the object of installing the organ before another year has elapsed.

Adams.—Rev. T. W. Horsfield, pastor. There was a large congregation at the Easter service. Six young people united with the church. The morning offering was sufficient to take care of the annual quota to the State Convention. A new electric motor for the organ has been installed at a cost of over $300. This amount

has been met and the church is happy. Unusual expenditures have heaped up a debt of several hundred dollars, but it is planned to have every dollar paid by Dec. 31. Mr. Horsfield is minister also at Cheshire, where the church, though small, contains some of our most loyal Universalists.

Orange.—Rev. A. A. Blair, pastor. From the reports given at the recent annual meeting the following statistics were garnered: membership of the church, 178; of the parish, eighty; of the Ladies Social Circle, 100; of Unity Club, seventy-two; of the Mission Circle, twenty-three; of the Sunday school, 130; the Men's Club, fifty; and of the Y. P. C. U., thirty-nine.

Minnesota

Minneapolis, Redeemer.—Rev. Marion D. Shutter, D. D., pastor. The Easter services were unusually beautiful and impressive. At the morning service twenty-two new members were received into the church, and four children christened. In the church school a pageant, "The Triumph of Love," was given under the direction of Rev. Ellsworth C. Reamon, director of young people's work. At this service the new vested choir of the church school appeared for the first time. On Wednesday evening, April 30, the annual banquet of the church and congregation was given at the Hotel Leamington. The Men's Club sponsor this event annually. Dr. Shutter presided; the invocation was given by Rev. R. H. Aldrich; brief responses were made by Rev. John M. Fogelsong, pastor of Tuttle Church; Rev. H. E. Nelson, of St. Paul's Church, St. Paul; Rev. Ellsworth C. Reamon, and an address on "Where are we going?" by Rev. Frederick D. Tyner, rector of St. Luke's Episcopal Church, Minneapolis. A program of vocal and instrumental selections was given by Miss Louise Chapman and Mrs. Coord Roosen. The new members of the church were guests of honor. About 200 were in attendance. The State Women's Association Board held their May meeting at the Church of the Redeemer on Monday, the 5th. Mrs. E. E. Sidnam, state president, presided and brief reports were given from our various mission fields: Camp Hill, South Carolina, North Carolina, Japan, and our own local work, Unity House. After the luncheon and meeting a social hour was held. The annual Mothers and Daughters dinner was held on Wednesday evening, May 7, with the Clara Barton Guild as hostesses. One hundred and twenty-five mothers and daughters enjoyed a dinner served by members of the Men's Club. A unique program of music and pictures from "The Family Album" kept the audience in good humor. A basket of flowers was presented to Mrs. Shutter, whom the Guild wished to honor as their "mother." Dr. Shutter addressed the National Metal Trades Convention, at the Hotel Astor, New York, April 24, on "The American Spirit in Industry." He also attended the annual convention of the National Civic Federation.

New Hampshire

Gorham.—Gustav Ulrich, acting pastor. Mr. Ulrich had a confirmation class during Lent, and three of its members joined the church. The class has decided to meet every week as a Clara Barton Club. At the annual meeting May 5 good reports were received from all departments. The ladies of the Good Will Circle earned over $700 during the year. The treasurer reported more money received than in any previous year. For our evening services we have used lectures and slides from Dr. Rose and Dr. Potterton, and have had large congregations.

Berlin.—Rev. Wenonah Stevens Abbott, pastor. On Good Friday Stainer's cantata "The Crucifixion," was given by a community chorus in the church. At Easter nineteen members were received. The church was decorated with cut flowers and potted plants.

New York

Middleport.—Rev. Charles Clare Blauvelt, pastor. Mothers' Day was observed May 11, with special music and sermon. Some of the shut-ins were brought to church. In church school, under the direction of Norman Walters, superintendent, a bouquet of carnations was given to the oldest mother present, and a bouquet to the mother having the largest number of children in church school. Following the church school session a picnic dinner was held in Social Hall which 110 attended, with an Old Home Day Sunday. A letter of congratulation was written by the pastor and signed by every one present and it was sent to Mrs. Sherman, the oldest mother, who is ninety-five and who was unable to be present. The oldest mother present was eighty-eight.

Tennessee

Harriman.—Rev. George A. Gay, on a recent visit to Harriman, christened three children and delivered a sermon on "Why Did God Endow Man with Reasoning Faculties?" The church had been thoroughly cleaned for the service, and twenty-two members and friends who were hungry for a message from one of their own ministers in their own church enjoyed a happy reunion.

Vermont

St. Johnsbury.—Rev. G. W. Scudder, pastor. Our church participated in union Holy Week services with the Congregational, Methodist and Baptist churches. Good Friday night service was held in Grace Methodist Church. The topic for the addresses was The Seven Last Words. These were illustrated by stereopticon pictures shown by Geo. Upson Scudder. Seven ministers took part in the service, the Universalist minister speaking on "To-day thou shalt be with me in paradise." Easter was observed with special music by the choir, Easter sermon, communion and confirmation at the morning service. In the evening the Sunday school and the choir gave a pageant, "His Spirit Lives."

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CHURCH MEMBERS REPORTED IN 1924

Previously reported	1,578
Elmer, Mo.	2
Providence, R. I., Mediator	4
Oneonta, N. Y.	9
Lynn, Mass.	14
Adams, Mass.	6
Arlington, Mass.	26
Harriman, Tenn.	3
Urbana, Ill.	7
Total	1,650

The 22 members credited to Tuttle Church, Minneapolis, in a recent issue, should have been credited to the Church of the Redeemer, instead.

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CHRISTENINGS

Previously reported, 181. Oneonta, N. Y., 1. Total, 182.

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FERRY BEACH

Strong programs are advertised for the various Institutes.

The opening day of the hotels is Friday, July 4. The Convention and Institute of the General Sunday School Association opens Sunday, July 6, and continues over July 12. The Young People's Christian Union Convention and Institute has dates from July 13 to 20 inclusive. The third week from July 21 on is the week of the Woman's Missionary Association. The closing Sunday is July 27.

The attendance promises to tax accommodations to the utmost, but the president of the Ferry Beach Association will be on the grounds early and expects that all will be provided with comfortable quarters. All are asked to remember Ferry Beach in their plans for the summer. Give us your support and receive the blessings of loyalty and zeal that Ferry Beach inculcates.

W. R. Rowland.

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CHATTANOOGA INSTITUTE TAKES ANOTHER STEP FORWARD

Hail, all loyal Universalists of Dixie! We are delighted to be able to announce that Rev. John Smith Lowe, D. D., our General Superintendent, and Rev. Roger F. Etz, our General Secretary, will both attend the Chattanooga Institute June 20 to 29, 1924. Their special theme will be "The Christ Crusade." We want every Universalist minister in the South, every prominent layman, every leader among our women, all of our aspiring young people, and every one who is at all interested in the future of our Church to join us at Chattanooga. The influence upon our

work in the South as a result of the special conferences with Dr. Lowe and Mr. Etz will be of the greatest importance.

In addition to these distinguished guests we are able to announce an unusually strong faculty. Rev. F. B. Bishop has consented to take the two courses which Dr. Fisher had planned to conduct (Dr. Fisher found that he could not be with us). Mrs. Katharine Haskell Ball will again present the Mission Study, and will also have a course in "Training the Devotional Life." Mrs. G. S. Currier will lecture on Pedagogy, and Mr. Gay will have a series of lectures on "The Organization and Administration of the Church School."

Excursions to points of interest will relieve the concentration of the class-room. Inspiring preaching services in the church will give us all new vision. The ideal of the Christ Crusade, the enrichment of our spiritual life, will dominate us.

Now, Universalists of Dixie, the denomination is doing its best for us. Let us show our loyalty and interest by coming to Chattanooga in such numbers as to make this undertaking a complete success.

George A. Gay.

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ORDINATION OF MRS. WENONAH S. ABBOTT

At the ordination of Mrs. Wenonah Stevens Abbott, pastor of the church at Berlin, which took place at Gorham, N. H., Rev. Stanley Manning preached the ordination sermon, Rev. Helene Ulrich gave the fellowship of the State Convention, the pastor of the Baptist church of Berlin made the ordination prayer, and the pastor of the Congregational church had charge of the communion service. A social gathering was held in the vestry following the services.

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DEATH OF REV. H. D. MAXWELL

Rev. Harley Davidson Maxwell, born in Moors Mills, N. B., 1872, died in Monmouth, Me., May 13, 1924. For four years he has been the beloved minister of the Community Church at North Monmouth, Maine; previously, he was pastor of the First Universalist Church of Somerville, Mass., for twenty-one years. Private funeral at the home in Monmouth, May 15. Prayers said by Rev. Wm. H. Gould.

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MEMORIAL SERVICE FOR REV. H. D. MAXWELL

On Sunday, June 8, at 4 p. m., a memorial service for the late Rev. Harley D. Maxwell will be held in the First Universalist Church, Highland Ave., Somerville, Massachusetts, where Mr. Maxwell ministered for twenty-one years.

A most cordial invitation is extended to all friends of Mr. Maxwell and of the First Church.

Notices

CALENDAR OF CHURCH YEAR

The Board of Trustees of the General Convention has adopted the following denominational calendar for the church year 1924 and 25 as recommended by the Council of Executives.

1924

September 28, Rally Sunday.
October 19, Laymen's Sunday.
November 2, All Souls Day.
November 9, Japan Day.
November 23, Thanksgiving Sunday.
December 21, Christmas Sunday.

1925

January 25, Young People's Day.
March 1, First Sunday in Lent.
April 12, Easter.
April 26, Women's Day.
May 10, Mother's Day.
May 17, Educational Day.
May 24, Memorial Sunday.
June 14, Children's Day.

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DENOMINATIONAL CALENDAR

May 28. Sabbath School Union, Annual Meeting, Roxbury, Mass.

June 10-11. Iowa Convention, Waterloo.

June 14. Maine Universalist Comrades, State Banquet, Fairfield.

June 20-26. Ohio State Convention and Auxiliaries, Columbus.

June 23-26. Vermont and Province of Quebec, State Conventions and Auxiliaries, St. Johnsbury, Vt.

June 20-29. Southern Young People's Institute, Chattanooga, Tenn.

July 6-12. General Sunday School Association Convention and Institutes, Ferry Beach, Me.

July 12-20. Y. P. C. U. Convention, Ferry Beach, Me.

Sept. 22-24. Maine State Convention and Auxiliaries, Gardiner.

* *

IOWA FELLOWSHIP COMMITTEE

Loyal C. McLaughlin has been dropped from fellowship, having engaged in secular business.

O. G. Colegrove, Secretary.

* *

IOWA UNIVERSALIST CONVENTION

The 82d annual session of the Iowa Universalist Convention will be held in Waterloo, Ia., June 10 and 11, 1924. Each parish is entitled to five delegates and one additional delegate for each 25 members and one delegate from each auxiliary. Visitors will also be welcomed.

O. G. Colgrove, Secretary.

* *

NATIONAL CONFERENCE OF SOCIAL WORK

The fifty-first annual meeting of the National Conference of Social Work will be held June 25 to July 2, 1924, at Toronto, Canada. Five or six thousand social welfare leaders and workers from all parts of the United States and Canada will be in attendance. The president of the Conference is Miss Grace Abbott, Director of the Federal Children's Bureau, Washington.

There will be addresses on business and education on the 25th, and on "The Inter-Relation of Social Agencies" on the 26th, "Rural Problem" on the 27th, sermon and addresses on "International Co-operation for Social Welfare" on the 29th, "Negro Migration" on the 30th, "Immigration" on July 1 and "Prohibition" on the 2d.

There are ten sections, each section with five different meetings as follows: 1. Children. 2. Delinquents and Correction. 3. Health. 4. Family. 5. Industrial and Economic Problems. 6. Neighborhood and Community Life. 7. Mental Hygiene. 8. Organization of Social Forces. 9. Public Officials and Administration. 10. The Immigrant.

The meetings of kindred groups is significant. There are those of the American Association of Social Workers, American Association of Social Service Exchanges, American Association of Hospital Social Workers, American Association for Organizing Family Social Work, American Red Cross, Household Economics Group, Inter-City Conference on Illegitimacy, National Association of Travelers' Aid Societies, National Child Welfare Association, National Federation of Day Nurseries, National Federation of Settlements, National Information Bureau, National Probation Association, and many others.

During the week of the Conference there will be two meetings of special interest to Universalists and other liberals—a conference of Universalists and other liberal social workers by themselves similar to that held last year during the Washington meetings, and one or two meetings of all Church Social Workers.

Will all those Universalists who are doing social work or who are interested in that service, and who are planning to attend the Toronto Conference, please so inform Mr. Pennoyer, at Universalist Headquarters, as early as possible?

* *

SABBATH SCHOOL UNION

The annual meeting of the Sabbath School Union will be held at the Roxbury Universalist Church, May 28, 1924 (fourth Wednesday).

Business meeting at 5.30 p. m. Reports and election of officers.

Supper, 6.30 p. m.

Evening program, 7.30 p. m.

Rev. Vincent E. Tomlinson, D. D., of Worcester will be the speaker. His subject is "A New Departure in Sunday School." Music will be furnished by the Cambridge Mandolin Club and Miss Marion Allen soprano solos.

Please notify your Director by May 25, if you are planning to attend.

To reach the church—at Dudley Street Station, pass over bridge to East Loop. Take any car going up Warren Street—get off at Buena Vista Street.

* *

ANNUAL AND PUBLIC MEETING

W. U. M. A. of Rhode Island

The sixteenth annual Convention of the Women's Universalist Missionary Association of Rhode Island will be held Thursday, May 29, 1924, at the new Church of the Mediator, Elmwood Ave., Providence, for the election of officers, the changing of Art. 4, Sec. 1, of the Constitution to read two vice-presidents, instead of one, and all other business.

The morning session will open at 10.30, with lunch served by the Mediator Circle during intermission, followed by addresses and music in the afternoon. The public is most cordially invited.

Laura E. Hoag, Secretary.

* *

CAMP MURRAY

Northfield, Mass., July 14-22, 1924

For girls and young women of the Universalist Church, in connection with

Conference of Women's Foreign Missionary Societies

Board and tent room, $12. Registration fee, $2.
Send application for registration to

Miss Georgene E. Bowen, Camp Leader,
183 *Weybosset St., Providence, R. I.*

* *

WANTED!

Sixty persons, or groups of persons, to become responsible for one hundred dollars each, to be paid before Sept. 1, 1927, the date set by the Women's National Missionary Association for the completion of the Sinking Fund. Pledging at the May Convention, the 21st, at Attleboro, Mass.

The Woman's Universalist Missionary Society of Massachusetts.

Isabella S. Macduff,
Special Committee and Chairman of Finance Committee.

* *

FERRY BEACHERS AND FRIENDS

Stop! Look! Read!

Twelfth Annual Sale of the Ferry Beach Park Ladies' Aid in July.

Useful and fancy articles solicited.

Address after July 1,

Martha J. Marshall,
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Ferry Beach Park.

GENERAL SUNDAY SCHOOL ASSOCIATION

Official Call

The twelfth annual convention of the General Sunday School Association of the Universalist Church will be held at Ferry Beach, Maine, on July 9, 10, and 11, 1924, for the transaction of any business that may legally come before it. Important policies for the coming year are to be determined. In connection with the convention an institute is to be held from July 6 to July 12, and there will be lectures and entertainments throughout the week.

Carl A. Hempel, Secretary.

* *

CONVENTION OF GENERAL SUNDAY SCHOOL ASSOCIATION

The twelfth annual Convention of the General Sunday School Association will be held at Ferry Beach, Maine, July 6-12.

Sunday, July 6. 10.30 a. m. Preaching service, Occasional sermon, Dr. John Smith Lowe. 2 p. m. Sunday school. 3. Address, "Christianity in Japan. Rev. Hazel I. Kirk. 7.30. Devotional Meeting on the beach.

Devotional service every week day at 8.10 a. m.

Institutes—Rev. F. W. Gibbs: "The Bible and the New Age," 8.30 a. m. July 7, 8, 9, 10 and 11.

Miss Mary Slaughter: "Pageantry," 9.30 July 7, 8, 9 and 10. "The Junior Pupil," 9.30 July 11, 8.30 July 12.

Miss Grace Elliott: "Missionary Education," 9.30 July 7.

Miss Helen Hanscom: "The Little Folks," 10.30 July 7, 8 and 9.

Mr. Carl A. Hempel: "The Recreational Program," 10.30 July 7 and 8.

Miss Janet H. Wolfe: "Girl Training," 11.30 July 7, "Boy Training," 11.30 July 8.

Miss Elizabeth Randall: "The Intermediate Problem," 11.30 July 7 and 8, 8.30 July 12.

Dr. George E. Huntley: "The What and the How in the Sunday School," 11.30 July 7 and 8.

Prof. B. W. Brotherston: "The Social Theory of Religious Education," 9.30 July 8, 9, 10 and 11.

Mrs. Stella Marek Cushing: "Music in the Sunday School," 10.30 July 9, also assisting Dr. Huntley July 8.

At 7.30 p. m.: July 7, A Jolly Good Time. July 8, Stereopticon Talks. July 9, lecture, "How We Answered the Call of the Wild," Rev. Manley B. Townsend. July 11, Minstrel Show for the benefit of the Ferry Beach Park Association. At 7.50 July 10, Pageant followed by Camp Fire.

Address, "Universalism in Japan," Rev. Hazel I. Kirk, 9.30 a. m. July 12.

Business meetings: 11.30 a. m. July 9, 10.30 a. m. and 2 p. m. July 10, 10.30 a. m. July 11.

Details in regard to expenses (which are very low) may be obtained from Rev. Elmer D. Colcord, 43 Berkeley St., Springfield Mass. Reservations should be made at the earliest possible date.

* *

CALIFORNIA UNIVERSALIST CONVENTION

Certificate of license for one year granted to Rev. John Milton Scott, formerly of the Unitarian Fellowship.

Frank Lincoln Marrey, Secretary.

* *

BOOKS FOR FERRY BEACH

The Ferry Beach Library needs additions of up-to-date modern books on all subjects. The library is housed in the parlor of the Quillen and is available to all summer guests. Gifts of volumes will find ready acceptance.

Communications relative to additions to the Library may be addressed to the Secretary of the Ferry Beach Park Association.

Rev. Elmer D. Colcord,
43 Berkeley St.,
Springfield, Mass.

* *

SOUTHERN UNIVERSALIST YOUNG PEOPLE'S INSTITUTE

Chattanooga, Tenn.

The next annual meeting of the above-named Institute will occur June 20 to 29 at the Shinn Memorial Church. Instructors: Rev. George A. Gay, Rev. L. B. Fisher, Mrs. Katharine Haskell Ball, and others to be announced. Begin now to make your plans to attend, and notice the changed date. It is hoped that by placing the meetings in June many more of our Southern young people may come.

George A. Gay, Director.

* *

SENDING MONEY TO JAPAN

The General Convention is always glad to forward money to any of our workers in Japan from individuals or organizations. Those who desire to send money direct to Japan will find that the simplest and easiest way to send small amounts is by Postal Money Order. These may be obtained at most money order post offices throughout the country for either dollars or yen. This is a more convenient form for small sums than a bank draft, as it may be cashed more easily in Japan by the recipient.

Roger F. Etz, Secretary.

Obituary

Alfred E. Morgan

The people of Potsdam and of many other places were deeply saddened at the death of Mr. Alfred E. Morgan which occurred very suddenly Tuesday, Mar. 18.

Mr. Morgan was born in Lanishen, Monmouthshire, England, Oct. 27, 1845, came to this country in early manhood and has resided in Potsdam nearly all the time since.

He was the first telegraph operator in Potsdam and was in charge until he was seventy years old of the Western Union Telegraph Office, for a part of the time agent for the American Express Company, and for many years treasurer of the Universalist Church; and in all these relations a man of strict honesty and efficiency. He was married to Miss Jennie Matthews and they had two children, Mr. Alfred H. Morgan, a prominent business man of Potsdam, and Mrs. B. C. Kuler of New York City.

Mr. Morgan was an active member of the Universalist Church. His love for the church did not depend on the minister or the quality of the choir, but upon his love for the principles embodied in the faith he loved. Both he and his wife did what they could in every relation of their lives to upbuild and maintain the moral and religious tone of the town in which they lived. His memory will be a sweet possession of his immediate family and of many friends.

Mrs. Lucy Dinsmore Holley

Mrs. Lucy Dinsmore Holley died at Redwood City, Cal., Feb. 10, 1924. She was the daughter of Rev. Alvin Dinsmore, an early Universalist minister in Ohio and Iowa, and principal of two Universalist academies in the former state—Ohio City (Cleveland) and Sharon. A sister of Mrs. Holley, Mrs. Abbie A. Vallette of Chicago, was a contributor to the *Leader*, and a brother, Lucian Dinsmore, entered the Universalist ministry. Mrs. Holley herself was always devoted to the Universalist Church and in her earlier life addressed denominational conventions in the Middle West. She was also an advocate of woman suffrage and a contributor of stories and sketches to the *Woman's Journal*. For many years she has lived in Palo Alto and vicinity.

Funeral services were conducted at the home of her daughter, Mrs. Theodora Willard of Redwood City, by Rev. Elmo A. Robinson.

Mrs. Ruth Norwood Pomeroy

At the ripe age of nearly ninety-three years, Mrs. Ruth Norwood Pomeroy passed away at the home of her daughters in Meriden, Ct., on March 19.

Mrs. Pomeroy was the daughter of Rev. Abraham Norwood, who was the first of Connecticut state missionaries, and to whom St. Paul's Church and the denomination owe the initative which resulted in the organization of the local church. More than this, she was the wife of the son of "Father Pomeroy" in whose house Universalism was first preached in Meriden more than a hundred years ago.

To the direct descendants of Father Pomeroy, and their connections, St. Paul's Church owes more than to any other family. They stood by when conditions were most adverse. They gave several hundred thousand dollars to the treasuries of the local church and to the denomination.

The ancestors of the Pomeroys were brave knights who came to England from France with the Conqueror, and have borne an honorable part in America from colonial times. Mrs. Pomeroy's father was not only a devoted and efficient minister; he was also poet and author and orator. So much is mentioned because she did credit to her ancestry. A perfect tact, gracious deeds, and unfailing kindness marked all her relations. She kept her keenness of mind almost to the last. Her generous sympathies and wide knowledge made conversation with her a true delight. To know her well was to receive higher education in gracious and beautiful living.

Of her immediate family, her daughters, Mrs. Herman Hess and Miss Mary Pomeroy, survive her, Her connections are many. Rev. A. Norwood Foster of Norwich, is a relative. Mr. Raymond Hess, a grandson, is one of the trustees of the local church. Rev. A. N. Foster and Rev. H. B. Taylor conducted the funeral.

Mrs. Annie L. Traphagen

Mrs. Annie L. Traphagen died recently at her home in Washington, D. C., at the age of seventy-four. She was the widow of Henry C. Traphagen. She was born in Batavia, Ohio, Dec. 4, 1849.

Mrs. Traphagen, who had lived in Washington for twenty-five years, was a past president of George A. Thomas Woman's Relief Corps No. 11, and a past president of Grant Circle of the G. A. R.

She was a member of the Church of Our Father, and the pastor, Dr. Clarence E. Rice, conducted the funeral service. Burial was in Arlington National Cemetery.

Two sisters, Miss Etta B. Moore and Mrs. Jennie M. Bryan, of Washington, survive.

Mrs. Anna Eaton Lawshe

Mrs. Anna Eaton Lawshe died at her home, Brookings, S. D., April 20. She was one of the early members of the Rochester, Minn., Universalist church and always active in all its departments. She was the daughter of the late Rev. G. W. Eaton, a Universalist minister. A woman of literary attainments, she was a member of woman's clubs wherever she lived, a reader and thinker, always interested in all current topics, a consistent Christian, kind neighbor and friend. Her death is felt by a large circle of friends, both in Rochester where, after her removal, she often visited, and in Brookings, where she had resided most of the time for thirty years. Her funeral was attended by Rev. Luther Riley Robinson, who had been her pastor while she resided for a few years in St. Paul. She leaves one daughter, Mrs. Grace Brooke, and three sons.

Rett E. Olmsted

Rev. Rett E. Olmsted, an active member of the Y. P. C. U. in past years, a graduate of Lombard College and pastor of churches in Iowa, Illinois, Ohio and South Dakota, died recently at his home near Excelsior, Minnetonka, Minn. The past few years he had been engaged in the work of boys' clubs in connection with the agricultural department of the state university. He leaves a wife and one son.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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"No'm; just call me John."

"Well, may I know what your last name is?"

"No'm; you'd better not."

"I insist upon calling you by your last name!"

"All right, then. Call me Darling."—*Coluumns.*

* *

"I suppose we think we are smarter than the Chinese."

"Aren't we?"

"The Chinese are not saying a word. They are getting wheat and pork in exchange for Mah Jong sets."—*Louisville Courier-Journal.*

* *

Gentleman wishes room and board with garage space for wife in refined private home; meals for himself when in town. Specify terms and location in reply. References. P.43.—*Want ad, in the Memphis Commercial Appeal.*

* *

Breathes there a man with soul so dead
Who never to a cop has said,
When past the limit he has sped,
"Gee, why donchu pinch that guy ahead?"
Motor Age.

* *

"They tell me you have an oil well on your farm."

"There's some truth in it," replied Farmer Corntossel. "I got the well."—*Successful Farming.*

* *

It is stated that there are five million people in the United States who can not read or write. Perhaps that accounts for some of their songs.—*The Humorist (London).*

* *

"Is this a portrait of your fiancee?"

"Yes."

"I suppose she must be very wealthy."—*The Passing Show (London).*

* *

"Have you any work here?"

"No. There is no work here!"

"Could you give me a job?"—*Kasper (Stockholm).*

* *

Nature keeps things balanced. Europe has the most wars, but we have nine times as many automobiles.—*Trinidad Picketwire.*

* *

"There's something in the world besides money."

"Yes, there's the poorhouse."—*Boston Transcript.*

* *

Polly: "How many sisters have you?"

Jack (ruefully): "One by birth and three by promise."—*Upper Iowa Collegian.*

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